Zion's Herald.

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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

To relieve the frequent and awful dread of being buried alive, the Mortuary Waiting Room Company has been organized in Paris, which proposes to provide a suitable building and furnish appropriate rooms for the temporary deposit and care of the dead until such time as the certainty of their dissolution shall be established beyond question. The bodies will be watched by skilled attendants. Subscriptions are being taken, and shareholders will be entitled to rooms free of charge — their heirs not to be admitted pending the period of suspense. The capital of the Company is $100,000.

Milwaukee is our sixteenth greatest city in point of population, and yet she only completed the fiftieth year of her municipal existence last week. But for her mighty neighbor eighty-five miles away — Chicago — she would have made a much better showing. Though credited with only 204,468 people in the census of 1890, she can claim to have one of the best harbors to be found on the Great Lakes, and to stand at the head of all the ports on Lake Michigan as a grain market. In manufactures, too, she has made rapid strides. The German element is strong in the "Cream City," and has had largely to do with its progress.

The high speed required for our new cruisers is not expected of our heavier battle-ships. To force the latter through the water at a rate above 16 knots is to imperil their machinery. The contract, therefore, entered into by the government for the "Indiana," which was officially tested as respects speed last week, required a minimum rate of 15 knots. She reached an average for four miles of 15.61 knots, thus earning for the Cramps a premium of $50,000, and perhaps more. One or two spurts of speed, together with the marvelous ease with which the engines worked, gave reason for believing that the "Indiana" will hereafter make her mark as one of the swiftest as well as one of the most effective of this class of ships afloat.

"King's Daughters' Day" at the Atlanta Exposition gave opportunity for the wearers of the silver cross to congratulate themselves on the astonishing success and growth of their organization. Beginning nine years ago in New York city with only ten women, the Daughters now number over 400,000, with branches all over the world. Mrs. Margaret Bottome has been their president from the beginning, and Mrs. Mary Lowe Dickinson their general secretary. The Daughters belong to all Christian faiths. The oldest member is 103 years old; the youngest was admitted the day she was born, her parents vouching for her. Working in groups or circles of from ten to one hundred, and along self-selected lines of usefulness, the Daughters have done and are doing a vast service to the church and to humanity.

England covets Ashanti-land — the only independent native State of any importance on the west coast of Africa — and has sent an ultimatum to King Prempeh that before Oct. 31 he must accept a British protectorate and Resident, or take the consequences. The King is charged with violating treaty obligations, such as offering human sacrifices, raiding for slaves, harassing certain of his chiefs who abjured allegiance to him some twenty years ago (when the British whipped the Ashantis and burned their capital city, Coomassie) and promised loyalty to England, and keeping the frontier of the neighboring Gold Coast in a state of turmoil. In vain has the ambassador of the King knocked at the door of the Foreign Office in London to deny the charges and protest against this subjection of 2,000,000 people to a foreign power; the door has been closed in his face.

The proposal made by Miss Frances E. Willard at the national gathering of the "White Ribboners" at Baltimore, now in session, to "enter on a union of reform forces," on a basis which the temperance leaders have agreed upon, will be deplored by many who love the cause to which these noble women have devoted themselves. Among the "planks" in the new platform will be equal suffrage, government regulation of monopolies, direct vote for the President, government issue of all money, confiscation of land not used or occupied, and the free and unlimited coinage of silver at the ratio of 16 to 1. If the Woman's Christian Temperance Union propose in any true sense to incorporate these "reforms," or to labor for them, they will not only antagonize hosts of their own supporters, but will endanger their own coherence and usefulness.

That a conflict impends between Russia and Japan for the mastery of the East, daily becomes more evident. Recent events in the Korean capital indicate that the issue may be precipitated in that peninsula. The Japanese in Seoul are charged with fomenting the disturbance during which the Queen was assassinated. Russia has protested against the present administration of Korean affairs and insists that the deposed King be restored to office, and that certain prominent Japanese residents in Seoul be deported. Japan is hardly ready to accept the challenge thus given, but she is hastening her preparations. As soon as Formosa is subdued, she will have an army inured to war and free to act. Meantime she is having built for her in England five battle-ships, eleven cruisers, and some torpedo boats. She pays cash on delivery, and her work is being expedited.

Another notable vacancy is made in the honored list of ex-governors of this Commonwealth in the death of Oliver Ames, who passed away at his residence in North Easton, upon the morning of Oct. 22, at the age of 64 years. At the death of his noted father, Oakes Ames, immense business interests were thrust upon him for management, and he met the responsibility with signal success. In 1886 he was elected Governor, and was twice re-elected. His rare business judgment enabled him to render the State efficient service in several important exigencies. A Unitarian in religious affiliations and a generous benefactor to all good causes, his munificence is now gratefully remembered. He was affectionately devoted to his native town, and gave in a princely way to enrich and adorn it. There he was unusually respected and beloved, and with the workingmen in his factories he enjoyed an unbounded popularity. His native kindness of heart and his unpretentious manners made him the model employer.

The British Ultimatum to Venezuela.

With the view, probably, of bringing the contested boundary question to an early settlement, England has sent an ultimatum to Venezuela demanding reparation for the arrest of British policemen at Uruan, and announcing the terms on which she will end the long-standing frontier dispute. The "Uruan incident," which is thus made prominent, occurred last year. A British sergeant of police named Behrens, with two assistants, crossed the river at Uruan, and planted the British flag on the Venezuelan side. The Venezuelans tore down the flag, drove the intruders across the stream, and subsequently arrested them. While taking them to Ciudad-Bolivar, the Caracas authorities learned of the matter and ordered their release. Sergeant Behrens subsequently went to London and reported the matter to the Colonial office. The ultimatum, especially if enforced, as at Corinto, by British occupation of a Venezuelan port, will very likely result in war, for the Venezuelans insist that the place on which the British sergeant trespassed and was arrested was as much their territory as Caracas itself. As to the boundary question, if Mr. Chamberlain, the colonial secretary, has decided that England will hold, by force if necessary, the territory east of the "Schomburgk line" (a fanciful line staked out in 1840 from the mouth of the Orinoco to the west and south, and robbing Venezuela of one-third of her territory), which she now occupies, she will probably consent to submit to arbitration the vast region west of that line which she claims and which includes Uruan, which she is now fortifying. At this time of writing no reply has been made to Secretary Olney's memorandum to Lord Salisbury concerning this matter. An important point in that memorandum is its definition of the somewhat nebulous "Monroe doctrine." Neither in Congressional resolution nor in diplomatic correspondence has this "doctrine" been precisely stated. As laid down by Mr. Olney, it declares that "the people of the United States would view with disfavor any efforts by European governments to increase their territorial holdings on American soil."

The Meeting of the American Board.

Brooklyn's spacious Academy of Music was none too large to accommodate the thousands who attended last week the four-days' session of the eighty-sixth annual gathering of the American Board of Commissioners of Foreign Missions. Twenty-five years ago the Board met in the same city, and by the retirement of the New School Presbyterian members (the last one of the affiliating bodies) became exclusively Congregational. Dr. Mark Hopkins was its president then; for the past eight years, his successor, Rev. Dr. R. S. Storrs, has presided over its deliberations (and dissensions) with remarkable skill, and at the recent session, on being unanimously elected, consented again to accept the office. Dr. Behrends' words of welcome at the opening service fittingly paved the way to the admirable commingling of business with sermons, reports, discussions, and narratives of experience in far-away lands, which filled up the program. Dr. George Gordon's discourse and President Storrs' annual address, together with those of ex-Minister Foster, Dr. Arthur Little, President F. E. Clark, Dr. A. E. Dunning of the *Congregationalist*, and Dr. Lyman Abbott of the *Outlook*, were strong presentments of various phases of missionary duty and effort. Interest, of course, centred in the survey of progress reported in the various fields by the secretaries who have the work in charge, and by returned missionaries — particularly in such districts as Turkey and China, which have been involved in war, and in which the workers have been exposed to peculiar dangers and hardships; also, in the excellent work performed by the co-operating women's society. It appears, from the reports of the secretaries, that the Board maintains 571 missionaries in heathen countries, including Africa, Turkey, India and Ceylon, China, Japan, the Pacific islands, and the Papal lands. It employs 2,870 native laborers and has 421 churches, besides 1,170 schools of all grades. Its communicants number 41,871, of whom 3,055 were added in 1893-4, while its schools furnish instruction to 51,406 pupils. Its expenditures last year amounted to $678,169. Unfortunately a debt of $115,000 has been incurred; towards its extinguishment $29,775 was subscribed at a single session, of which $25,000 was a single gift, and appropriate action was taken by which the balance can be raised without materially hindering the interests of the current work. The Board will hold its next meeting in Cleveland, O.

The National Purity Congress.

This first national gathering of the American Purity Alliance — a New York society incorporated a few months ago for the purpose of fighting a bill to regulate vice which had been introduced into the Legislature — with several organizations having the same purpose in view, was held in Baltimore last week, and brought together between two and three hundred delegates, including the best-known representatives of the reform in various parts of the country. The session lasted three days, and many papers were read on themes that touch closely the welfare of society and the State. Among the principles discussed were the repression of social vice, the prevention of its regulation by the State, the raising of the age of consent, the rescue of the fallen, and the insistence upon the law of purity as equally binding upon men and women. The duty of teaching children the relation of the sexes and the laws of their own being was strongly enforced. Commodore Gerry made the fine point: "The greatest blessing a child can have is a parent who early inculcates those ideas of purity which the child should be taught to revere and the horror of impurity from which she should be taught to shrink." Mrs. Edholm, of the World's W. C. T. U., in a paper on "Traffic in Girls," made the statement that "of the 230,000 erring girls in this country one-half have been snared and bought and sold into their lives of shame. Their average life is five years," she said. "Forty-six thousand are carted out to the potter's field every year." Several of the delegates engaged in slumming work, holding midnight services in dens of vice.

The Sultan's Irade.

Under pressure — with a British fleet anchored at Lemnos, and the Russian Black Sea squadron hovering near the mouth of the Bosphorus — Sultan Abdul Hamid has consented to a modified scheme for Armenian reform, and has promulgated the same by imperial decree. The scheme as accepted lacks certain provisions which the European ambassadors had agreed to insist upon, such, for instance, as the stipulation that a Christian high commissioner should be appointed, to be designated by the Powers, and to superintend and enforce the proposed new administration. This stipulation has been modified so that the deputy high commissioner is to be a Christian — possibly because England was not supported in this demand by Russia and France, possibly because the Sultan would have endangered his life and perhaps his dynasty by a concession which conferred such large powers upon an alien in race and religion. Both these facts must be taken into account in order to form any accurate judgment of events now transpiring in Turkey — that the Powers, while apparently working together, have separate and colliding interests, and are jealously watchful lest either should gain an advantage; also, that the Porte is keenly sensitive to Mohammedan discontent, which is growing daily more intense and may at any moment break out into anarchy or revolution. Any concession of reform limited to the Christian (Armenian) portion of his subjects would be resented by the Mohammedan portion, especially by the Young Turkish party, which is waiting for an opportunity to wipe out the whole imperial system and form a government under some such constitution as that devised by the ill-fated Midhat Pasha. This party insists that the Sultan's own political subjects are entitled to whatever reforms are granted to the Armenians at the demand of foreign powers. Hence the Sultan's irade deals in "glittering" and disappointing "generalities," which are equally unsatisfactory to both classes. The Armenian question is, therefore, far from being settled. The Sultan's personal weakness as a ruler is recognized at this juncture when a man of force is needed at the helm. In what form the upheaval will come, no one can predict; but that there will be an upheaval is believed to be inevitable.

Our Contributors.

ALTRUISM.

Rev. William Wood.

When a book is packed with truth,
Never leave it on the shelf;
Pass it onward to your friends,
Having mastered it yourself.

If you have a friend indeed,
And you love him as a brother,
Do not keep it to yourself,
Tell it. He may bless another.

If you've heard a wise word spoken,
To a friend that word impart;
'Tis a seed-thought full of blessing,
Plant it in another's heart.

The book you lend will quicken thought;
The friend you praise another bless;
The word you speak may save a soul;
And all promote God's righteousness.

South Portland, Me.

RAMBLES IN ENGLISH VALLEYS.

Rev. Howard A. Clifford, A. M.

LIGHT and beauty are the more striking after a journey in darkness. Through the Severn tunnel, over four miles in length and often nearly one hundred feet below the river-bed, we entered the Wye valley. The first point of special interest is

Chepstow Castle.

"And chiefless castles breathing stern farewells
From gray but leafy walls where ruin greenly dwells."

Every old English castle has some story to tell, and perhaps nothing in the ivy-clad tower of Chepstow will interest us more than to know that Jeremy Taylor was a prisoner here in 1656 under charge of complicity in a Royalist plot. Did his splendid thinking fail him or his faith falter in those hours when night had settled on the beautiful Wye and all was silent in the castle? We are in debt to all heroes, and under obligation to exercise wisely our hard-earned liberties. If it is not for us to suffer in dungeons, let us gather inspiration to toil in the light.

Tintern Abbey.

There is everything in the charm of association, and it is a great advantage if you have long known of the place you are to visit. Every lover of valleys and hills, especially as they bring a joy mingled with human affection and love for God, ought to be familiar with the lines of Wordsworth written near Tintern Abbey in July, 1798:

"These beauteous forms,
Through a long absence, have not been to me
As is a landscape to a blind man's eye;
But oft, in lonely rooms, and 'mid the din
Of towns and cities, I have owed to them,
In hours of weariness, sensations sweet,
Felt in the blood, and felt along the heart;
And passing even into my purer mind,
With tranquil restoration: — feelings, too,
Of unremembered pleasure: such, perhaps,
As have no slight or trivial influence
On that best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love."

The whole poem is one of the richest in our language, and its reading prepares the soul for an appreciation of the scenery the poet loved so well, and helps us to "see into the life of things."

One ought never to hurry who comes to feel the magic spell of Tintern. The boldest champion in any reform may well find leisure for some hours where the old Abbey by the winding river answers to the eloquence of the hills and every leaf whispers of beauty and hope. If you are weary of the turmoil and harsher elements of life, come and climb the hill that looks down on one of the fairest spots in our mother country, and allow yourself a lesson in history. Long centuries have passed since the Cistercian monks came here in 1131 A. D. to build an abbey. They were devoted to agriculture and knew well how to choose a lovely spot. With what interest we could take a peep into their life and pursuits of long ago, if only we could see all things as once they were at their best estate. How we would watch at sunset on a summer day to see the "White Monks" conclude their tasks and care for their flocks. How quietly we would listen to the reading of God's Word and to evening song or prayer. We might learn patience if we could see them carefully and with artistic zeal copy the Scriptures until the days of printing. The whole scene is beautiful and suggestive of peace, but we must not suppose that all life was ideal in the old monasteries. Why is Tintern Abbey without a roof, a picturesque and ivy-clad ruin? Why has a smooth green lawn taken the place of stone floors within the walls? Here is a scene of devastation; and was the cause of right advancing always in the stormy and the peaceful days? Henry VIII. was opposed in his selfish desires by Rome's high priest, and the wicked king laid heavy hands on hundreds of monasteries. The beauty of architecture and the rights of others were little regarded. Tintern Abbey suffered in the general destruction, and the monks entered on days of sorrow and want. It must have seemed to them that right was in the dust; but now we see that Rome met a repulse which was needed for the better development of thought and life.

Three and a half centuries passed, and the Abbey ruins spoke of a mournful past when the voice of praise and divine worship was rudely interrupted. It was most romantic and appropriate at the Queen's Jubilee in 1887, over seven hundred years after the founding of the Abbey, that a special service was celebrated here. The surpliced choir, the twenty clergy, the Bishop, with four trumpeters, all moving in solemn procession and singing, "King of kings, Lord God Almighty" — that was a picture to remember. On that occasion the preacher was eloquent as he spoke to thirteen hundred people, many of them seated on the green lawn within the roofless ruins. The memories of the past must have crowded thick upon him, and he might well have dwelt on the wonders of human history under the guiding hand of Infinite Power.

Allow me to add, it seemed suggestive and prophetic that near the altar of the old Abbey church I met an English youth wearing the badge of the Christian Endeavor Society, and extended to him the cordial greetings of our Epworth League. Grindelwald sends its echo from snowy Alpine heights, and bids us make a solemn covenant for right and truth, though we may never realize a dream of organic union.

"Oh, came ye by Tintern, and paused ye awhile
'Neath the ivy-clad turret, the grass-covered pile;
And paused ye awhile o'er the bones lying there,
The bold Earls of Pembroke and haughty De Clare?
You heard the wind rave through the arch and the stone,
But you heard not the tale of the days that are gone;
You saw the old window look proud in decay,
But you saw not the pomp of its glorious day."

Raglan Castle.

This castle is "far away the best of all in England to visit," said an Englishman to me; and yet many who go to Warwick never have heard of the glory of Raglan. In its proudest days it was an ideal castle, and the splendid ruins afford an opportunity for a careful study of what a castle ought to be. It was a perfect summer afternoon when I walked through fields along the hawthorn hedges and entered the court, the halls and towers where merry parties used to meet to sing and laugh, and where they met for hot battles at times. I sat on the grass just outside the walls where the sunlight came among trees to bless a scene of peace, and thought of the old festivities and former days of strife. In 1646, the aged Marquis of Worcester made a strong defence against the forces of Parliament, for "Raglan was the last place to surrender to Cromwell." The second Marquis is distinguished for inventing a steam engine for pumping water in the castle. No one lives here now, but pleasant parties come to pass a holiday and take a cup of tea. The feudal days are gone, and better times have come for England, but Raglan is a place to see and remember.

When you are ready to say farewell to the old towns, you ought to hear the incident of two English travelers who challenged each other to write on a bit of paper the finest ride in all England. One wrote: "From Monmouth to Ross;" and the other wrote: "From Ross to Monmouth." When the sun was going behind the hills of Wales I felt the truth of their decision, and again wondered that England has room for such cities as London and Liverpool, and for so many rural retreats.

The Trent Valley.

"Far through the memory shines a happy day," wrote James Russell Lowell, and so I want to conclude this brief sketch with a memorable day in the region of the Staffordshire potteries. My host, Mr. J. Wilcox Edge, was a most generous and genial companion. For many years he has been a prominent Wesleyan and has done faithful service for Christ. His great-grandfather was a class-leader and often met John Wesley. In his brother's home is a chair which was specially made for our great leader. His sister Mary married a missionary and died in Ceylon. Mr. Edge has traveled extensively, and was in Italy in the stirring days of 1866. From his home we went one morning to visit the mansion of the Duke of Sutherland, Trentham Hall. We were very courteously received by the architect, Mr. Thomas Roberts, who superintends the expenditure of $50,000 annually. Mr. Roberts is an aged Methodist, and once in his illness a former Duchess visited him and read some of Wesley's hymns to him. He was honored for his fidelity. We entered the great halls and saw the many costly pictures. We had time to look at some of the valuable books collected by a former Duke. The only reason I did not stay a week to read was the absence of the Duke himself and the lack of an invitation! When I urged Mr. Roberts not to give us too much time, he said, "It is not often I have the privilege to wait upon an American gentleman." He showed us Wesley's hymn-book, purchased by the grandfather of the present Duke, and how he had marked many hymns, and among them, "O God, our help in ages past!" When the silence of death comes over the mansion, the rich must find consolation where the poorest peasant finds it.

Leaving the kindness of Mr. Roberts, we walked through the park to a thatch-roofed cottage of a tenant. There on the hillside we paused for refreshment and prayer, and then were ready to visit the potteries in Burslem. We visited an exhibition of rare old china made under the direction of Josiah Wedgwood, to whom Burslem owes much in developing so useful an industry. Then I saw the various processes by which clay and flint become useful or ornamental and beautiful articles for a home. One doctor of divinity who saw the clay ground, mixed and ready for use, said: "That is *sanctified* clay." All the great poets appear in tile portraits, and the friendship of England and America had a pleasant expression in a present to me of Shakespeare and Longfellow made of clay.

I must not weary my readers with reflections, but here is room for thought. To close this day that will "shine far through the memory," we climbed a hill from Burslem which leads to the home of my host. It was most interesting to pause, and hear him say: "Do you see yonder road that winds along the hill and comes into the town? Well, that is the road where John Wesley used to ride on his visits to preach in Burslem, usually in March." The seed he scattered has brought a splendid harvest, and strong Wesleyan churches now exist as the results of his wide travels and devout sermons. Of what use is it to spend a summer in England? Among many great benefits to a student is the opening with keener appreciation a thousand books, and among them you may read some extracts from Wesley's Journals and almost see the writer when he makes these records: —

"1781, Wed. March 28. — I returned to Burslem. How is the whole face of this country changed in about twenty years! Since the potteries were introduced, inhabitants have continually flowed in from every side. Hence the wilderness is literally become a fruitful field. And the country is not more improved than the people. The Word of God has had free course among them. In the evening the house was filled with people, and with the presence of God. This constrained me to extend the service a good deal longer than I am accustomed to do. Likewise at the meeting of the society, many were filled with strong consolation."

1787, Thur. March 29. — In the evening I preached at Burslem. Observing the people flocking together, I began half an hour before the appointed time. But notwithstanding this, the house would not contain one-half of the congregation; so, while I was preaching in the house to all that could get in, John Broadbent preached in a yard to the rest. The love-feast followed; but such a one as I have not known for many years."

EDUCATION IN THE SOUTH.

Bishop W. F. Mallalieu.

OUR school work is going on grandly all over the South. In Morristown, Tenn., we have wrought incalculable good. From these hills and valleys of east Tennessee more than thirty-five thousand men found their way into the Union armies. They made splendid soldiers. Many of their grandfathers were soldiers of the Revolution who made their way across the mountains from North Carolina and Virginia and took up new lands in Tennessee. The mountaineers are a brave people; they have grit as hard and firm as the dust of diamonds. These people were not the owners of many slaves. For the most part they cultivated their farms with their own hands; they lived by honest toil; they were "poor but respectable." It follows that there are not now nearly as many colored people in proportion to the whites in east Tennessee as there are in middle or west Tennessee; nevertheless, we have an exceedingly prosperous school for the colored people.

Fifteen years ago Rev. J. S. Hill, then a young New Jersey preacher, entered upon the presidency of what is now the

Morristown Normal Academy,

and from that day to the present has filled the position with distinguished success. He commenced operations in a venerable frame building that in former times was a place of worship for the Baptists; then it was used for a white school; then it was a sort of market-place for the slaves, cattle, and other chattels and commodities; and finally the building with two acres of land was purchased for our school. We have gone on adding to our possessions until we have nearly twenty acres of land on a gently sloping hillside.

Within the grounds there is a magnificent spring of water coming out from a limestone ledge. It supplies 300,000 gallons of water every twenty-four hours, and the water is clear as crystal and exceptionally pure and wholesome. The town authorities are very desirous of gaining possession of it, or leasing it to supply the needs of the people. It may possibly prove a source of gain to the institution.

Besides the original building, which has been enlarged by several additions, there is a dormitory that will accommodate about sixty pupils, and an Industrial Home of the Woman's Home Missionary Society, costing $7,000, which will accommodate about twenty girls, who are carefully taught all the arts of housekeeping and home-making. The foundations are already in for an industrial school building for boys, and the work of building has thus far been done by the students themselves.

The most recent development has been the purchase of an adjoining property by Rev. J. W. Hamilton, D. D., of the Freedmen's Aid and Southern Education Society. It consists of two acres of land on which are buildings consisting of a large mansion, a very extensive stable, and a building that was designed by the original proprietor for a kitchen and servants' quarters. The whole was purchased for $4,000, which was less than one-quarter of what it cost the owner three years ago. Dr. Hill occupies the mansion, while the kitchen, which has been enlarged until it accommodates at least seven of the lady teachers, is one of the most beautiful features of the property.

The enlargement and other improvements were paid for by a good Boston Methodist, who, in addition to all this, helped Dr. Hamilton to pay off the purchase price. The same brother, on learning that the good woman who has been in the institution from the first needed to have her room refitted and refurnished, sent word to Dr. Hill to have everything done that needed to be done in true New England style, and send the bill to him; and so the heart of this faithful toiler was made very glad and filled with joy and gratitude.

The school now has thirteen teachers besides the president, most of them young women from the North, who because the love of Christ constrains them are doing heroic service for half the pay they could command at home. One of the colored teachers when a boy was sold along with a calf in the very building where now he is an honored professor. Surely the times have changed! God has been at work down in this country destroying a system that He never approved, and which was never providential in any proper sense of the term; and now the downtrodden are rising to the enjoyment of all the blessings which good morals and education can confer. The good work will go on. There may be backsets and swirls in the stream of progress, but the flood sweeps onward, and by and by the day will dawn that will see the destruction and obliteration of unholy prejudice. Each will then be valued according to his merits, and all will come to the perfect enjoyment of the God-given rights of humanity.

Surely the money expended by our church in the South has not been in vain. It has inspired and stimulated Christian activity on the part of other churches, while at the same time it has been a boon and blessing to hundreds of thousands both black and white throughout the whole South. Happy the patriot or Christian who has the means to help on this glorious work, and yet happier he who has the disposition to do it! A whole million dollars could thus be used at once with grandest results. Certainly the money would be forthcoming if the needs were only seen and felt as they really exist.

Buffalo, N. Y.

A QUESTION OF TARRY OR VARY.

Mrs. Fay M. Newland.

BROTHER and Sister Staples were looked upon as the founders of the Williston M. E. Church. Thirty years before, when the now prosperous society was a small class of eight or nine members, Mr. Staples had been class-leader, and their home the centre of Methodist interest and influence for years before parsonage or church were even thought of. How loyal, too, both he and his wife had always been to Methodism! More than once a proposition had been made looking toward the absorption of the little group of Methodists by the other churches of the town, but Mr. Staples had always felt that Methodism had a mission in the growing community of Williston, and that early conviction had now for many years been justified by the increasing prosperity of the church he had done so much to establish.

Though now advanced in years, Father Staples, as he was lovingly called, and no less his beautiful, white-haired wife, were still active in all the work of the church, and their hospitable home was the favorite resort for social gatherings.

It was at a League meeting held at their home that an informal debate was conducted on the question of the time limit in the Methodist pastorate. The bright young president of the League, Robert Kelley, read the question for debate from a slip handed to him by the secretary — "*Resolved*, that the removal of the time limit of the pastorate would subserve the best interests of the church." Glancing toward his pastor the president said, with a significant smile, —

"We are glad that Brother Humes is present tonight, but I hope no one will feel any embarrassment in supporting the negative side on that account."

"I most certainly trust not, Mr. President," said the pastor, rising quickly. "I expect to speak on the affirmative myself, as I incline to that side. However, my own opinion is in a formative state, and I hope to hear what the negative side has to say."

"No one has been asked to prepare speeches on this debate," the president continued, "so I hope all will express their opinions freely. This is a question that ought to interest every Methodist, and I hope every one will have something to say. Shall the secretary call the roll?"

"Oh, no! Let the talking be voluntary," came from the back parlor.

"Very well" — As the president paused, Marjorie Hood, the secretary, rose and spoke in her usual quick way, —

"I favor the removal of the time limit for various reasons. I will only mention two: First, it would be a consistent advance in the same direction we have already taken. The extension of the limit to three and again to five years has proven beneficial. Why not take a farther step? Second, the Methodist Church often loses those who would become members were it not for the frequent change of pastors. So many people are influenced in such matters rather by personal preferences than by principle."

"I don't know about that," "We do not want that kind of members," came from different directions.

Miss Hood went on with considerable spirit: "I will give an illustration: A few years ago, at a union revival meeting, two friends of mine were converted. They felt that without any sacrifice of principle they could join any one of three churches. What decided them against the Methodist was the fact that before their probation would expire, Conference would be held, and a new minister would be sent. They both joined other churches."

Following Miss Hood several others spoke briefly, all expressing decided views on the affirmative. What seemed to impress all was the thought that when a pastor had remained just long enough with a people to be prepared to do his best work for them, the time limit necessitated a change, thus working injustice to both pastor and people.

The pastor then spoke from the standpoint of the ministry. He emphasized the thought that frequent change of pastors involves a waste of time and energy in the adjustment of new relations. "Economic principles demand that this waste be checked," he said. "Another argument that appeals to me arises from the fact that our present system fails to foster loyalty to pastors. Even church members sometimes harbor a trifling cause for dislike, with the thought that an early change can be effected and a new minister secured who may suit them better. Frequent change of pastors has a tendency to make our people whimsical and fickle."

He went on to show how great churches grow around a pastor who remains through the long years; how pulpits gain an influence sometimes world-wide through the ministrations and utterances of a great personality. The young minister had said that his own opinion was in the formative state, but as he spoke he seemed to convince himself no less than the others, and his closing words were spoken with great earnestness and sincerity: "I feel convinced that, by removing the time limit and retaining the plan of yearly appointments, we would preserve all the advantages of the itinerancy and avoid the evils of the present system."

The pastor seemed to have expressed the sentiment of the others, and confirmatory exclamations were heard on all sides. His little wife felt sure in her heart that if John could only go to General Conference, he would carry that assembly with him without a dissenting voice.

After a moment's pause, Phil Mathews advanced from a quiet corner, with his hands in his pockets and a droll expression on his face. There was a general stir, for it was acknowledged by all that Phil had an original way of expressing his ideas.

"I don't remember the exact wording of this question, Mr. Chairman," said he, "but I take it, in short, to be a question of choice between Brother Tarry and Brother Vary. Which is better as a pastor in the Methodist Church? Now it is my opinion that the Rev. Earnest Vary has done pretty good service in the Methodist Episcopal Church for over one hundred years. I am, personally, little inclined to trade him off for the Rev. Augustus Tarry, D. D., with all his promises of great churches and other brilliant achievements."

Father Staples had listened with keen interest to all that had been said thus far, but now he leaned forward with a kindling expression and smiled significantly to his wife.

"To Brother Vary we owe the establishment of churches in small, out-of-the-way places," Mathews went on. "It is Brother Vary who is willing still to be a circuit-rider when necessary. His is the spirit of self-sacrifice. His is the true soldier spirit. He is under marching orders, trained to be quick, alert, ready to do his best on short notice or without notice. The itinerants are God's minute-men. Some claim that the itinerancy would not be impaired by the removal of the time limit, but it seems to me it would be its death-blow. The itinerant spirit will soon die out when the spur of necessity is removed.

"I have heard the argument advanced that when a minister remains in a community for a long period he is regarded as a real factor in its social and civil life, and so exerts a much stronger influence for good than one who is known to have only a short time, at most, to remain. My conviction on that point is that the Methodist has more independence, and therefore more courage and boldness in denouncing and assailing the evils of a community, than the pastors of other denominations who have at stake their popularity and their positions. I do not claim that the Methodist preacher is a better man, but that he has less temptation to rest on the oars when questions of doubtful issue are involved."

"Amen!" said Father Staples, earnestly.

"I suppose I have taken my share of the time," continued Mathews, "but there is another question: If the time limit is removed, will it not follow that the best preachers will settle down and the poor preachers, only, circulate? Suppose it is a question of food. We all want the cake and ice-cream passed around, and justice demands that the less palatable dishes be shared without partiality."

Phil Mathews sat down in the midst of a general laugh. The pastor's wife looked inquiringly at her husband, but he seemed to be in a brown study.

Robert Kelley turned to Father Staples: "You have had years of experience, Brother Staples. I am sure we all want to hear your views on this subject."

"When the rest are through," was the pleasant rejoinder. As no one seemed to care to speak further, he continued, without rising: "I don't intend to make a speech, much less follow any line of argument, but I am glad to talk about this matter informally, and if you will interrupt me with questions or remarks I will enjoy it all the more. In the twenty-five years of our history as an organized society, we have been served by nine pastors. We have loved the preachers who have been sent to us, and almost without exception would have invited them to remain had there been no time limit. So, in all probability, had the proposed plan been in operation, we would have had two or three pastors instead of the nine. Had that been the case, it seems to me our progress as a church could not have been as rapid, nor our life history as rich in the various elements that have entered into it. Of course I can only speak from my intimate knowledge of this church, but perhaps similar conditions would be found in most churches. Mother," turning to his wife, "where is our pastors' album?"

As the book was produced and passed around, Father Staples continued: —

"That book means a great deal more to me than any written history of our church, for as I look into the faces of the men who have been our pastors, I recall the special work that each one seemed providentially fitted to do, and no less the influence of each character on the life of the people. When I review the past years it seems to me that each pastor has left some special, permanent impress of himself no less than some tangible memorial of his stay among us. There was James Holbrook, who was such an organizer and financier. He built this church at a time when hardly one man in a hundred could have done it. I never saw such a loosener of purse-strings. He was generous himself, and inspired all with the same spirit."

"Tell us about this one with such an intellectual face," came from a little group in possession of the album.

"That is Dr. Monroe. Most of you were too young to remember much about him, but we have always spoken of him as our great preacher. He was scholarly and eloquent. His power in the pulpit was simply wonderful. He afterwards became a college president. How we used to enjoy his sermons!"

"Yes, indeed!" responded Mother Staples. "He came at a time when the work he could do was most needed. There was at that time a tendency toward so-called liberalism among our young people. They seemed inclined to doubt the very fundamental doctrines of our faith. Dr. Monroe used to hear much of it indirectly, and instead of denouncing their views, he used to prepare his sermons with special reference to their needs. The effect was wonderful. The flimsy ideas that had been gaining ground were completely swept away."

"Here is the picture of an old man. He is queer looking, too — not the kind of a man I would choose for a pastor," said Robert Kelley, holding the album so the rest could see.

"Brother Skinner! Yes, he was peculiar," said Father Staples, laughing. "He only stayed one year. I never knew of his staying over two years anywhere. But with all his peculiarities I believe he accomplished good wherever he went."

"The time limit is to be commended for such men, on the principle of passing the less palatable dishes around." It was Will Jenkins who spoke, with a covert sneer in his tone.

Father Staples turned to the speaker, with a serious face: "Brother Will, you and several others here tonight owe a greater debt of gratitude to James Skinner than to any other one pastor who has served this church."

"How so?" "Tell us about it," asked several at once.

"It happened this way. Brother Skinner's great hobby was education. He became intimately acquainted with old Mr. Keepall, who was very wealthy and somewhat of a miser. No one had ever been able before to touch his heart. But Brother Skinner not only reached his heart, but his pocket; and though he left at the end of the year, he kept up the friendship through correspondence and an occasional visit. The result was, that after three years, when the old man died, he left nearly half a million to establish the Williston Academy."

"Let me see his picture," said Will, stepping forward; and others crowded round the album, those who were students at the Academy being especially interested. It was Will Jenkins who remarked, to the amusement of all, that the picture was positively handsome.

"And here is Brother Williams," said Mother Staples, turning to a face singularly spiritual in expression. "He was the only pastor we ever lost by death. Though he went early, I am sure there are at least two young ministers preaching today who were led into the work indirectly through him."

"Do you mean Brother Hall and Brother Stearns?" asked some one.

"Yes; Brother Williams was in feeble health for some time, and to assist him our young people commenced to lead the week-night meetings, and, finally, even the Sunday evening prayer-meeting. The two young men I referred to developed, unexpectedly to themselves and to all, a great talent for public speaking, and their religious experience was also deepened. They entered the ministry together, and it was the consolation of Brother Williams' last hours that his seeming failure had been the occasion of others entering the work."

As the album was closed several rose to go, and soon the meeting broke up. The pastor with his wife remained for a few minutes of further talk.

"I have been much impressed by the glimpses you have given us of the life history of this church," said the pastor; "but there is one question I want to ask: How do you explain the growing sentiment among the churches as well as the ministry favoring the removal of the time limit?"

Father Staples hesitated a moment before he answered: "Why it is true of the ministers I hardly like to offer an opinion, as it would involve a criticism that may not be

The Girl and Her Church

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just, but on the part of the laity I think it is largely a matter of sentiment. Those who are loyal to and love their pastors, and work in sympathy with them, naturally dislike to part with them. They feel that the time limit is arbitrary, cruel and unnecessary."

"I wish you would speak freely in regard to the ministry," urged Mr. Humes.

"Since you ask it, I will. I may be wrong, but it seems to me that there is a feeling that there would be greater incentive to work if a preacher knew he could remain to finish what he might undertake, and enjoy the benefits of it. I heard a minister speak very bitterly of having brought a church to a condition where, just as he left, it was able to raise the salary several hundred dollars, while he was sent to a poorer place. Another complains that he is sent from place to place to build churches, another to pay off church debts. These criticisms have a certain force; but do not many of them have a common source in the desire for easier and more lucrative places to be held as long as possible when once secured?"

"I am not sure but you are in the right," said Mr. Humes, turning with a smile to his wife. "Mrs. Humes and I have enjoyed our four years in Williston so much that we are very loth to leave. Now a more generous spirit would make us willing to take our share of the Stubblefields and Briarvilles."

"Not to leave them as such," added his wife, earnestly, "but to transform them into Greenfields and Pleasantvilles."

Plymouth, Mass.

The Conferences.

N. E. Southern Conference.

Providence District.

Two in One Week. — This is the answer of Providence Methodism to Robert Ingersoll, who lectured in that city, Sunday evening, Oct. 13. The very same week of his tirade against Christianity the corner-stones of two Methodist Episcopal churches were laid.

Edgewood Church. — The corner-stone of the new church, corner of Broad St. and Alabama Ave., was laid on Monday evening, Oct. 18. Three arc lights were located so as to give ample light for the service and work. The pastor, Rev. F. L. Streeter, was assisted by Rev. Eben Tirrell, Rev. A. J. Myers, and Dr. M. J. Talbot. The address of the evening was delivered by Rev. C. L. Goodell, of Boston. At the conclusion of his address a generous offering was received from the people. The laying of a corner-stone in the evening is a novelty in this section, and attracted a large congregation.

Mathewson St. — The corner-stone of this new, central and institutional church was laid with appropriate ceremonies on Wednesday morning, Oct. 20, at 11 o'clock. Rev. M. S. Kaufman, the pastor, conducted the service, assisted by Revs. H. B. Cady, E. Tirrell, and M. J. Talbot, D. D. Mr. Josiah Webster, president of the board of trustees, read a list of the articles to be deposited in a box in the stone, among them the church papers, Bible, Discipline, Hymnal, pictures of the old and new edifice, the city papers, and numerous other articles. An eloquent address giving a history of the church, its past successes and future purposes, was delivered by Dr. Talbot, the oldest living former pastor, after which the stone was duly laid in the name of the Holy Trinity by Rev. M. S. Kaufman, pastor. The service was exceedingly interesting, and was participated in by a good congregation. The laying of two corner-stones and the reopening services of the Chestnut St. Church, all within two weeks, show that Providence Methodism is active and aggressive. At the October communion service the pastor baptized 2 adults and 1 infant, received 3 into the church by letter, and 1 from probation.

Haven Church. — The Epworth League has recently purchased a new piano, which was used for the first time at an interesting literary and musical entertainment, Monday, Oct. 18.

Hope St. — On Sunday, Oct. 6, the pastor, Rev. J. S. Bridgford, baptized 4, received 5 by letter, and 4 on probation. The congregations are increasing. The Epworth League is active and aggressive, and the outlook is encouraging.

Cranston St. — Pastor Follansbee reports an excellent religious interest. Oct. 6, he baptized 1, admitted 1 on probation, and received 2 into church fellowship.

Broadway. — Rev. Eben Tirrell, the pastor, received 2 into the church, Oct. 6.

Asbury Memorial. — The new financial plan, making the church practically a free church, is a pronounced success. More revenue and increased congregations are the results. Several were received into the church, Sunday, Oct. 6, and Pastor Rich is happy in his work.

Chestnut St — This church, now seventy-three years of age, never looked brighter than at the reopening services, Sunday, Oct. 6. About $5,000 has been expended in repairing and beautifying the auditorium and vestries. Rev. L. B. Bates, D. D., of Boston, preached in the morning, and Rev. F. D. Blakeslee, D. D., in the evening. In the afternoon a union love-feast was held, presided over by Rev. M. J. Talbot, D. D., who stated that he had been "present three times to rejoice with them at the reopening service after improvements and other repairs had been made." A large congregation was present and much enthusiasm was manifested. Pastor Cady is now anxious for an old-fashioned revival, and is earnestly laboring and praying for a pentecostal season.

Attleboro. — Oct. 6, the pastor, Rev. G. E. Brightman, baptized 3, received 6 on probation, 6 by letter, and 1 from probation, and in the evening preached a patriotic sermon before five different societies of American patriots. Large congregations and a continual revival interest make life pleasant for the Attleboro pastor and his people.

Central Falls. — Seven were received on probation, 2 in full membership, 4 were baptized, and 3 were forward for prayers on Sunday, Oct. 6. The pastor, Rev. L. G. Horton, is holding special services, and a good revival interest is manifest.

Hope. — Rev. W. J. Kelley is pastor. Sunday, Oct. 6, 2 were received on probation and 1 from probation into full connection. The fall campaign opens well.

Washington. — Sunday, Sept. 22, Pastor W. F. Geisler baptized 1 and received 2 into the church. The congregations and the religious interest are increasing, and the outlook is good.

Berkeley. — The Sunday evening service question seems to be solved at this church. A service of song with connected readings makes an impressive service and draws out the people. On a recent evening the service entitled, "Little Minnie," was given, with excellent results in attendance and interest. Rev. Robert Clark is pastor.

Wickford. — Rev. E. F. Studley, the pastor of this church, is the new president of the Providence District Epworth League. He will make an excellent president. Oct. 6, 10 persons were received in full connection.

Providence Preachers' Meeting. — Monday, Oct. 7, Rev. F. H. Hill, of the A. M. E. Zion Church, preached a grand sermon and one very full of comfort on, "God's Gift of Suffering." A neat card has been issued, giving the names of the speakers for the ensuing quarter. On Monday, Oct. 28, Rev. W. N. Brodbeck, D. D., will lecture on "The Life and Epistles of St. John."

Zion's Herald for 1896. — With such a religious interest in our churches as indicated by the reports given last week, it ought to be possible to largely increase the subscription list of the HERALD. One minister has done this by taking the paper into his pulpit, showing it to his people, explaining what it is and what are its objects, and having sample copies at hand to give to those he thought ought to subscribe. Perhaps others have done the same thing; but with an earnest effort on the part of the pastors, a largely increased list from this district is possible instead of about 150 copies being taken by the three thousand or more church members in Providence. There ought to be at least 500.

Portsmouth. — A concert was recently given by the Chase family for the benefit of this church, and $50 was realized for the treasury. Mrs. Abbot, of Taunton, had charge of the exercises, and was assisted by Mrs. W. H. Allen, of Woonsocket. The rector of the Protestant Episcopal Church very generously offered the use of the Guild House for the concert. Twenty-five members of the Chase family took part in the exercises. Sunday evening, Sept. 29, the pastor, Rev. J. N. Geisler, observed as C. L. S. C. evening, announcing as his subject, "How to Take a College Course at Home," or the value of spare moments. The Chautauqua vesper service was used, and the service was both interesting and profitable. Sunday evening, Oct. 6, the pastor preached to the Odd Fellows and Daughters of Rebekah. The church was crowded, and many have become interested in the church as a result of the service. Veterans' Day was observed Sunday, Sept. 22, when the claims of our veterans were presented by the pastor. More than the amount of the apportionment was secured. The Epworth League, organized last June, is growing in influence and usefulness, and all branches of church work are prospering under the wise guidance of the efficient pastor. NEMO.

Brockton and Vicinity.

Bridgewater. — The general interest has been well sustained during the vacation period. The return of the pupils of the Normal School adds much to the working force of the church. Rev. J. F. Porter, the pastor, is encouraged, and confidently expects great things from Him who delights to fulfill His promise.

Rockland, Hatherly Church. — The pastor, Rev. E. R. Oakley, has enjoyed his vacation assisting in revival services in South Carver, Mass. Largest congregations thus far attend the preaching services. Special meetings, under the leadership of the pastor, are about to begin.

Holbrook. — Rev. F. W. Coleman has been suffering from bronchial troubles. The pulpit has been supplied by neighboring pastors and friends, Rev. C. H. Williams, of West Abington, and Edmund S. Simpson, M. D., of South Braintree, rendering valuable service.

Brockton, Central Church. — The October communion was largely attended. Four visiting pastors assisted. Three were received from probation.

South Street. — Congregations are returning slowly. The depression in the shoe business is keenly felt. Leyden Park Mission is an encouraging feature of this work. The Sunday-school here averages over 70. Rev. G. W. Hunt is pastor.

Pearl Street. — Under the direction of the city evangelization movement this church has established a branch Sunday-school in a newly-opened district near the Stoughton line. Twenty-four children and six adults is the average thus far. Three were recently received on probation and two baptized.

Franklin Church rejoices in her new house of worship. With much-needed facilities and a constant revival spirit this church expects greater prosperity than ever.

Emmanuel Swedish. — The pastor, Rev. Herman Young, has been granted a seven months' vacation. He is at present in Australia. The work is under the care of Rev. F. O. B. Wallin, who has been sent to supply the charge.

South Braintree. — Special evangelistic services are being held in a vacant store. Interesting open-air meetings have been conducted for some weeks. Through the kindness of the First Baptist Church of Braintree candidates from Holbrook and South Braintree were baptized by immersion, Sunday, Sept. 29. L. S.

New Bedford District.

Fall River. — It is reported in the *Monitor* that the Deaconess Home on Second Street is now out of debt. Miss Mary Adams, the superintendent, is doing a fine work, and the institution can very properly call upon the public for support.

Bourne. — Oct. 6 was an important day here. Ten persons were taken into full membership and 2 were received on probation. In August, 11 persons were received, making 21 additions within two months. Others are yet to come from the probationers' list. President Cleveland's family has returned to Washington. Members of the family and household have been constant attendants at our services. Rev. David Gregg, D. D., of Brooklyn, formerly of Boston, passed his vacation at the Beach and was a great inspiration to the pastor, Rev. N. C. Alger, and wonderfully strengthened his hands in the encouragement given. Dr. Morrison has resided here most of the past summer when duties at Cottage City permitted. A later and authentic report states that 1,500 barrels of cranberries have been harvested on Dr. Morrison's bog. At the recent directors' meeting to elect officers for the ensuing year, he declined to serve longer as agent of the Martha's Vineyard Camp-meeting Association. He has been identified with the camp-meeting from the beginning, and has seen amazing changes take place. A beautiful city and an iron tabernacle have supplanted the numerous tents and unattractive grounds. It is well for those who enjoy the fruits of others' toils and sacrifices to stop a moment and offer a word of appreciation and praise. May the good Doctor live long to enjoy the fruits of his own labors!

New Bedford. — The Moody meetings in this city had the hearty support of our pastors. Strong letters from Revs. Davis, Harris, Cooper and Simon were published in the *Standard* previous to the meetings, which gave the public to understand why they proposed to indorse the meetings.

Marion. — Rev. J. E. Duxbury preached an excellent sermon in the Congregational church, Sunday, Oct. 13. Mr. Duxbury, wife and child were in attendance at the Plymouth meeting. Miss Gertrude Marion Duxbury is about three months old. In a carriage with her parents she visited all the historic points.

Taunton. — D. L. Moody preached in the Taunton Theatre, Wednesday afternoon, Oct. 16. The house was packed with people. Mr. Jacobs conducted the singing.

North Dighton. — A son of Rev. C. H. Ewer has entered Brown University. His entrance examinations were perfect.

Myricks. — The new parsonage is progressing rapidly. Rev. H. H. Critchlow, the pastor, took part in the program of the Lakeville convention, Friday, Oct. 19.

Sandwich. — Three Prohibitionist conventions assembled here recently, and among the names Methodists seem to take a leading part. We note: H. L. Chipman, of Sandwich, acted as secretary of one and chairman of another, and he was also elected on the State and county committees. Rev. C. N. Hinckley presided at the county convention. Among the others mentioned in reference to offices were the following: B. F. Sears, Cotuit; Peleg T. Brown, Sandwich; Wallace Cutter, Provincetown; W. C. Chipman, Sandwich; Rev. C. E. De La Mater, Cotuit; Rev. E. E. Phillips, Sagamore; B. F. Sears, Barnstable; Rev. Edward Edson, Yarmouth; S. Covil, West Dennis.

Provincetown, Centre Church. — The centennial will be celebrated, Oct. 30 and 31. Rev. S. F. Upham, D. D., Rev. L. B. Bates, D. D., and R. S. Douglass, Esq., are the speakers announced.

North Truro. — Rev. G. A. Grant, of Centenary Church, Provincetown, gave an interesting chalk-talk, Sept. 19.

Fall River, St. Paul's. — Mayor Greene, of this church, and other city fathers attended the semi-centennial at Lawrence.

Long Plain. — Rev. W. D. Wilkinson and wife, of Truro, visited a few days among his former parishioners and preached on Sunday, Oct. 6. Presiding Elder Everett preached here, Sept. 29, and at the close four persons were admitted to full membership.

Bourne. — A much-needed improvement is about accomplished. The stoves have been taken out of the church and a new furnace has been placed beneath.

Sandwich. — Sept. 29, Rev. C. N. Hinckley, the pastor, preached a sermon of great interest on "Church Extension."

Taunton, First Church. — Ingathering day of this school and annual roll-call occurred Sunday, Oct. 6. It was a most interesting occasion, 357 persons being present to answer to their names. A special program was rendered, which consisted of prayer, readings, recitations, reports of officers, an address of welcome by the superintendent, Mr. M. Dary, an address by the pastor, Rev. G. W. King, and a roll-call of members. Mr. Louis Walker, the blind soloist, sang with great expression. Mr. Jacob Burt was the oldest member present. Mrs. Mary Patten, the aged assistant superintendent, was unable to be present. This venerable lady, almost a century old, was present last year just before celebrating her 99th birthday.

The County Street Mission opened its union meeting-house, Friday, Oct. 4. Rev. W. O.

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Cady, a former pastor here, now of Providence, preached the sermon.

Plymouth. — The New Bedford District Preachers' Meeting was held here, Oct. 7 and 8. Beginning Monday afternoon and closing Tuesday evening, this generous and hospitable people entertained about thirty ministers, some of whom, by arrangement, brought their wives. The opening devotional exercises were conducted by the presiding elder, Rev. T. J. Everett. The first and second essayists not having appeared, it was decided to take up the topic, "How to Reach Men." Rev. W. F. Davis, of Middleboro, read a comprehensive and thoughtful paper on the theme, and a lively discussion followed. "Necessity for the Consolidation of Methodist Periodical Literature," was the topic of an essay by Rev. N. C. Alger, of Bourne. The paper was carefully prepared, and much satisfaction was expressed by the preachers concerning it. ZION'S HERALD was referred to in complimentary and just terms as being without a peer in its field. The essayist thought no New England Methodist holding official relations to the church should be allowed to continue unless a subscriber to the HERALD, on the ground that he could not be sufficiently intelligent to serve the church successfully. This was in part pleasantry, but certainly expressed a substantial truth. "The Time Limit" was discussed by Rev. O. A. Farley, of Acushnet, in a strong paper. The most advanced position was taken by the writer, and he was almost unanimously indorsed by the ministers, only one dissenting. Rev. E. E. Phillips, of Sagamore, substituted, by consent of the meeting, an exegesis of John 21 for his paper on Dr. Mudge's recent book. The latter paper he promised to present at the next meeting. Mr. Phillips' exegesis was well done, and elicited much favorable comment.

The sermon on Monday evening was by Rev. C. A. Stenhouse, of Taunton, on "The Incarnation" (Phil. 2: 6-11). The heavy rain-storm of Tuesday made it difficult for the people to attend the services. The ladies, however, served an excellent dinner and supper in the vestry, and the preachers had no discomfort. Rev. E. W. Eldridge, of South Yarmouth, preached on Tuesday evening. Rev. A. J. Coultas, of Fall River, presented the resolutions of thanks, which were heartily adopted. Rev. J. H. Newland, the pastor, made a very pleasant host. The discussion of "provisional plans," reported by the committee, Rev. J. F. Cooper, of New Bedford, for pooling the traveling expenses to the meeting, occupied considerable time, but did not result in the selection of any of the proposed plans.

Truro — Special Notice. — The pastor, Rev. W. D. Wilkinson, will be grateful if preachers intending to be present at the centennial, Oct. 24, and to remain over night, will notify him at an early date. KARL.

Norwich District.

Connecticut has held her elections, and the balances have vibrated to the side of license. Ten towns passed from the "No" ranks to the side of "Yes," and five went the opposite way. The score now stands — no-license 97, license 71. Most of these gains were made in towns which are used to fluctuation. A new form of secret ballot in envelope made some trouble; the expense of enforcing prohibition, and local causes, also contributed to the result. Manchester went for license largely from local causes. Great exertions were made in that place as well as in Putnam and Bristol by the liquormen. Canaan, which has for years been a license town, went no-license this year, probably influenced largely by an illustrated lecture by Rev. J. H. James recently delivered there. The address of Mr. James before the Boys' Brigade at the recent State convention in Waterbury completely captured them.

The League at *Willimantic* is laying out a fine literary program for the winter. Two evenings each month essays will be presented on "America's Great Men." Statesmen, clergymen, inventors, orators, soldiers, naval officers, poets, journalists, physicians, and philosophers are in the list, which includes thirty names. The plan is to consider two persons at each meeting. The pastor, Rev. O. W. Scott, succeeds in getting the local chapter to work as well as securing efficient work on the district, of which he is president, and keeping an eye upon the whole Conference as its League president.

Moosup. — The work of the Lord is prospering, and the hearts of pastor and people are encouraged. Three weeks of special revival services have been held with good results. The First New England Band of Christian Crusaders rendered valuable service in these meetings; and the pastor, Rev. F. C. Baker, gives them his unqualified endorsement as whole-souled, consecrated, safe and judicious helpers in the work of saving souls. The church has been blessed and quickened. There were twenty seekers at the altar, seventeen of whom (mostly men) give evidence of being converted. The end is not yet. A new furnace has been put in the church at a cost of $215.

At *South Manchester*, Rev. J. S. Wadsworth enters upon the autumn work with renewed vigor after six weeks' absence and a delightful welcome home from his people. Old Folks' day was observed Oct. 13. One hundred and forty invitations were sent to members sixty years of age and over and carriages were provided for all who desired them. Each of the aged friends was presented with a card bearing the text of the sermon, a bouquet of carnation pinks, and a copy of the history of the church, "The Records of a Hundred Years." A number of the old choir, including Geo. Gould, E. T. Carrier, Mrs. Webster, Geo. Keith, and Mrs. Maria Ingalls, occupied the rear gallery as in olden time, and as they led the singing the congregation turned around to face them, as they used to do. At the recent election, Messrs. Wells, Case and Loomis were made trustees. Miss Alice A. Stanley, a bright and promising student of Wilbraham Academy, died at her home at the Highlands, a short time since. At the last communion service two persons joined the church by certificate, and one was received to probation. There have been additions to the church at every communion service during the present pastorate.

The autumn meeting of the preachers of the district was held at *Thompsonville*, Oct. 14 and 15. Rev. J. Tregaskis and his people entertained the Association in fine shape, and were tireless in their attention to the comfort of their guests. Those appointed on the program were generally present, and the sermons and essays were of a high order of merit. Clearness of thought and fervor in devotion were happily mingled. Several of the preachers from Springfield were present and proffered their greetings, and some also from the New York East Conference. Fraternal greetings were telegraphed the New Haven District Preachers' Meeting in session at Shelton, and a hearty response was received. A Lincoln memorial service was held after supper Tuesday evening before the regular service. This was a very pleasant occasion, enlivened by impromptu addresses by several of the brethren, some of whom were soldiers in the army and had personally met President Lincoln. The philosophical paper of the session was presented by Rev. J. I. Bartholomew, on the "Theistic Value of Bowne's Idealism." Its publication in the *Methodist Review* will be requested by vote of the Association. Mr. Bartholomew has well earned the title of Ph. D. which was conferred upon him by Illinois Wesleyan University last June on the completion of a special course of study covering several years, more extensive than is laid down by any of our colleges for this degree. Y.

New Hampshire Conference.

Dover District.

Sanbornville is prospering. Methodism seems to be taking her proper influential position here. Services at the church are well attended. A large number of communicants partook of the sacrament on Sunday, Oct. 6. There was a good harvest concert service at *Brookfield* and the usual grand audience at *Milton Mills*, which last-named place is finding some encouragement for improvement in business, though there are said to be ninety-two vacant tenements in the place now. Despite this latter fact, the owner of the house in which the Methodist pastor lives announces his purpose to increase rental rates $1 per month, and the pastor will proceed at once to vacate. Sanbornville and Brookfield are financially in good order. The pastor's claim is all paid at Sanbornville, with $5 in advance, and all bills paid to date; while Brookfield has all paid up to January, '96. Best of all, there is a good and growing spiritual interest in both places.

At *Portsmouth* the King's business is moving on, 4 persons having received baptism, Oct. 6.

At *Centralville*, Oct. 6, Dr. Durrell gave the people two excellent sermons and officiated at a sacramental service. Six came into the society — 4 by letter and two on probation. God is giving us success here.

Exeter Methodists, as usual, are full of courage, and God is giving them tokens of gracious victory. Finances are healthy, and great hopefulness characterizes the church. Pastor Emerson is fertile in expedients to win souls, and he has a grand corps of helpers. A home camp-meeting, with Rev. John Hooper and others to assist, is contemplated.

Raymond "did herself proud" in the entertainment of the Ministerial Association, and the few ministers — less than one-third of the district force — who attended found it good to be there. The next session (midwinter) is likely to be in Haverhill, and Revs. Bowler, Reynolds and Miller are made a committee to prepare a program and give it seasonable publication.

Rochester, First Church, is in line for work. The League has lately been reorganized with a fine corps of officers and is undertaking a grand advance. Two persons were at the altar Oct. 6, and 75 at prayer the 13th in spite of the storm.

Newmarket also found at the last communion session 4 for full connection and 4 for baptism. One was received by letter. If this great cathedral, always too large for the needs of the people, can be so transformed as to utilize the basement for rental income and the upper part to pleasantly and happily accommodate all the church work, a good improvement of our temporalities would be apparent. Some way may yet be found to bring this to pass, though this presiding elder hardly expects to see it in his time.

Methuen will never be allowed to stagnate with such men as Pastor Adams at the helm, especially while Stewards Copp and Hall and Superintendent Wagg vie with Class-leader Buckminster in rolling the work along. God bless them all with grand success! The invitation to the fifth annual roll-call of this church, Oct. 30, is hereby acknowledged and regret expressed that a prior engagement prevents acceptance of that "glad fraternal intercourse, with bread-breaking in token of the fellowship of those who are on the way to the marriage supper of the Lamb." G. W. N.

Maine Conference.

Lewiston District.

East Hiram. — Wednesday, Sept. 25, was an eventful day to Rev. A. P. Sanborn and wife. They have journeyed along the pathway of life until 77 and 73 milestones mark their respective ways. The last fifty years they have lived and journeyed together in the most tender and affectionate manner as husband and wife, and on the above date they celebrated their golden wedding in Mt. Cutler Hall. The ceremony was performed by their pastor, Rev. R. S. Leard, assisted by ex-Pastor I. A. Bean, in the presence of some three hundred guests. As the aged couple, supported by Mr. and Mrs. Tibbetts, stood under the arch of evergreen with their silvery locks crowning their genial faces, they formed a picture of rarest beauty. The joy and happiness of the occasion was tempered somewhat by the fact that Mr. Sanborn's sight has completely failed him. But while he sits in darkness as to the material world, he enjoys the light of life in the soul. His other faculties are retained in rather a remarkable degree. Mrs. Sanborn (Sara P. Purs) grows old slowly. The fact that they have been spared to such an advanced age and are so hale and happy tells in strongest terms of a life of temperate habits. They have not forgotten God's law, but with the heart have kept His commandments; and length of days, long life and peace have been added to them. Singing and speeches and two poems composed for the occasion (one by Rev. H. F. Snow, of Cornish, the other by Mrs. Leroy Abbott, of Norway) formed an attractive program. Among the guests were some twenty-five of the Masonic fraternity of Cornish and their ladies, who came to personally tender their congratulations. Rev. Alfred Turner, who was ordained at the same Conference by the same Bishop, was present and made some very fitting remarks. Presents came chiefly in gold coin. Mr. Sanborn's Masonic brethren tendered them an address and the handsome sum of $50 in gold, and the members of the church gave a fine purse. Ladies and friends of the church treated the large gathering to a sumptuous supper. All join in wishing this venerable couple many years of happy life and a place eventually at the marriage supper of the Lamb. R. S. L.

Berlin, N. H. — Wednesday, Oct. 2, was a memorable day in the history of Berlin Methodism. It witnessed the consummation of our church building enterprise in the dedication of the beautiful and commodious church edifice, a picture of which appeared in a recent issue of the HERALD. The singing, under the leadership of Mr. Jewett, with Miss Minnie Drinkwater, of Durham, organist, was chaste and appropriate. Scripture lessons were read by Rev. J. H. Bounds and Rev. W. P. Merrill. Prayer was offered by Rev. G. I. Lowe. The presiding elder of the district, Rev. J. A. Corey, preached an appropriate and interesting discourse from Heb. 1: 1, 2, the theme of which was, "The diverse manners of God's utterance in the revelation of truth." The sermon was an attempt to place the truth revealed in the Holy Scriptures, and especially truth concerning the historic Christ and the plan of salvation, in its proper place and perspective among truths which are revealed by other methods. The speaker magnified the supernatural revelation without minifying the revelation natural. At the close of the sermon Rev. F. C. Potter, the preacher in charge, made a statement of the financial condition of the building enterprise. F. F. Blabee then formally presented the edifice, in behalf of the trustees, to be dedicated, and Rev. M. B. Greenhalgh led the people in dedicatory prayer.

The evening service was conducted by the pastor, Rev. F. C. Potter. After prayer, the reading of the Scriptures, and an anthem by the choir, the pastor set forth in well chosen words the financial needs of the church, and made an eloquent appeal for help in the present critical hour. To put the enterprise on a safe financial basis, $125 were needed. Nearly one hundred of the necessary amount was secured. Three hundred dollars more must be obtained within a few weeks in order to secure a gift of $500 from our Church Extension Society. A large part of this amount must be contributed by parties outside Berlin, for our people here have already contributed generously. Berlin is the strategic post in the Maine Conference during the next six months. In no other place can $300 be better placed than here. This amount, in addition to amounts already subscribed, will reduce the debt to less than $1,000, which debt the local society will be able to cancel. Let those who could not attend the dedication promptly send to Rev. F. C. Potter whatever their hearts in generous mood would prompt them to contribute.

After the offerings of the people had been received, interesting remarks were made by Rev. Mr. Carruthers, pastor of the Congregational Church of Berlin; by Rev. M. B. Greenhalgh and Rev. W. P. Merrill, former pastors; also by

[Continued on Page 18.]

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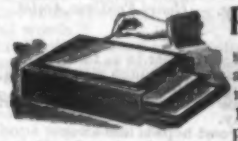

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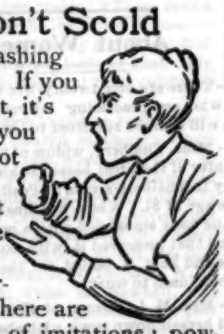

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The Family.

THE VOYAGE HOME.

Lillian Grey.

"Steer a leetle more to the west'ard,
Now a leetle more to the south,
Then keep your eye on the Sandstone Light,
And make for the harbor's mouth.
You're a bonny young sailor, Benny,
But it's strange, me a-lyin' here
A-feelin' so trembly an' queer-like,
An' my seein' not overly clear."

"Aye! aye! Don't you worry, grandpa,
I'll manage the 'Dolphin' all right;
Just lie on the locker and rest you,
And look at the beautiful night.
See the sun a-dippin' an' sinkin'
Over there in the shinin' sea,
An' the moon comin' up in the east'ard
As yellow an' big as can be."

"Yes, Benny, it 'pears we're a-sailin'
Straight into the glory there,
And I feel so peaceful and dreamlike,
With never a pain or care.
Can it be I am sailin' home'ard
To the heavenly shore tonight?
I've allers thought I should love to go
When the sea was a-glitterin' bright;

"Go driftin' right into the sunset,
On a calm and even tide,
An' beach my boat on the shinin' shore
With mother close by my side;
But now she's home an' a-waitin',
An' watchin' the Sandstone Light;
It's surely a blessin,' my sailor boy,
That you was along tonight."

"Yes, grandpa, don't you worry,
I'll pilot you safely home,
The 'Dolphin' knows the way herself,
She could almost go alone.
I can see the lights of the village
As the shadows grow more deep.
An' how do you feel now, grandpa?
I think you are 'most asleep."

And the dory went sailing homewards,
Steered by the small brown hands,
And the favoring tide upbore it
Till it safely reached the sands.
But the fisherman's hands were folded,
And his face was strangely white,
And, near or far, to another shore
He had sailed in the sunset light.

Thoughts for the Thoughtful.

The sweet, calm sunshine of October now
Warms the low spot; upon its grassy mold
The purple oak-leaf falls; the birchen bough
Drops its bright spoil like arrowheads of gold.

— *William Cullen Bryant.*

* * *

The leaves are thinning and changing color; I watch them turning red on the pear-trees, gray on the plums, yellow on the walnut-trees, and tinging the thickly-strewn turf with shades of reddish-brown. We are nearing the end of the fine weather; the coloring is the coloring of late autumn; there is no need now to keep out of the sun. Everything is soberer, more measured, more fugitive, less emphatic. Energy is gone, youth is past, prodigality at an end, the summer over. The year is on the wane, and tends towards winter; it is once more in harmony with my own age and position, and next Sunday it will keep my birthday. All these different consonances form a melancholy harmony. — *Henri Frédéric Amiel.*

* * *

How many things are clear to us today
That yesterday we saw through mist of tears;
How many things are better than our fears,
What sunbeams through our self-wrought shadows play.
Not one fair, earnest hope is laid away
Within its shroud of weary, wasted years,
But from the tangled grass above it peers,
Full soon, some blossom redolent of May.
We stretch beseeching hands to Heaven and pray
That this, or that, be granted, whilst we plead;
We turn with empty hands from prayer and say:
"We are unheard, forgotten, lost indeed!"
When lo! within our reach some priceless gift,
For which imploring palms we dared not lift.

— *Harriet E. Prichard.*

* * *

I remember one voyage over the Atlantic we had such dreadful fogs, and fogs necessitate fog horns, and it seems to me they used to be more dreadful than they are now, so I thought I would take that time to pray. I did hate that fog horn so, that I had to remind myself that our safety was undoubtedly in that fog horn, and at last I said, I will try to pray for loved ones I am separated from and pray for patience for myself while it is blowing. Whether I made out much I do not remember, but I do remember what I said to myself afterward. Now there are various kinds of fog horns: sometimes the father in a family is a sort of fog horn; he storms about something or other — everybody is glad when he's gone. Now it may be some other member of the family; a scold, for instance, is a sort of unnecessary fog horn, and the mother can be a scold as well as the father, and if it is the mother, of course the father gets out of the house as quickly as possible. No one wants to hear a fog horn — only at sea is it a thing for safety — but if there is a fog horn in a family the very best thing to do while it is blowing is to give yourself to prayer. There is no use whatever in talking — just wait patiently and quietly until it stops. It would be such a blessed thing if we could in some way use for good the painful machinery of life. — MARGARET BOTTOME, in *Ladies' Home Journal.*

* * *

Men may not know how fruits grow, but they do know that they cannot grow in five minutes. Some lives have not even a stalk on which fruits could hang, even if they did grow in five minutes. Some have never planted one sound seed of joy in all their lives; and others who may have planted a germ or two have lived so little in sunshine that they never could come to maturity. — *Drummond.*

* * *

Sickness and limitation shut many in narrow places. "I am no longer of use to any one." "I am only in the way." "I cannot understand how such beautiful and useful persons can die while I am left, nothing but a hindrance." When ambition is sacrificed, and the most made of what we have; when those who are limited are willing to be small if God can fill a small place with them; when those who are sick are willing that God should use them as a means for developing tenderness and helpfulness in those who minister to them, then, according to their ability and opportunity, they will be saviors in holy fellowship with Jesus Christ. You may not understand it, you may resist it, but nothing is clearer than that those who would be happy must cease to seek happiness, and ask only the privilege of giving. The song will rise in our hearts when we cease to live for ourselves and begin to live for the good that we can do. — *Amory H. Bradford, D. D.*

* * *

The artist sits at his table with his clay before him, and with his fingers models the statue — the arms, the hands, the features, everything. He models it from without. Your soul, residing within your body, models your body. It models the fingers which grow flexible at the piano by that which the soul directs them to do; their fitness for service is made, not by fingers working on them from without, but by a soul working on them from within. So the face is made by the soul that lies behind the face. If there is fire which flashes from the eye, or kindliness which looks out from it, it is because the soul has fire or the soul has love; if there are grooves of care molded in the brow or in the cheeks, it is not by an external artist who shapes them as Rogers shapes them in his statue. You yourself, by your own spirit, have molded your face. So there is in nature a life molding it; there is a life, but the life resides within, not without. God does not stand external to nature, shaping it with exterior hands; did not in the creative days, does not today. Creative days! All days are creative days; today is a creative day; every spring is a new creation. In the ground are two seeds, which look so much alike that you can hardly tell them apart, not at all unless you are an expert; yet one will come up, the one flower with one color, and the other will come up another flower with another color. No artist stands and with hand and brush paints the color, or with model and clay forms the leaf; the vital force is in the seed and leaf itself. That vital force which forms the flower, working from within, not from without, is God Himself — the life of the world. So everything in nature speaks of God, because God Himself is within speaking forth. — *Lyman Abbott, D. D.*

A YANKEE GIRL IN SIBERIA.

Pauline Crawford Nason.

FROM the earliest days of my acquaintance with geography, my ideas of Siberia were of a land over whose dreary, trackless wastes were driven gangs of unfortunate Russians chained to each other, and dropping half dead and suffering, only to be lashed and goaded on by cruel drivers.

I was not introduced to the bright side of life here until I came with my husband on our wedding journey to join our brother who had for years been here as a merchant. Older ones than we might have been appalled at the prospect of so long a trip into a foreign land, so far from home; but when the heart is young and brave one thinks more of joy than pain, and I longed to try my wings, to appease my insatiable hunger for travel and see the great, glorious, fascinating world.

Our journey of two months, by way of rail across the United States and steamer from San Francisco, brought us to our destination, Vladivostok, a military station, and consequently under guard of Russian soldiery. Take a look at your atlas, and find us in the extreme southeastern corner of Siberia, very near the line of the Chinese Empire. At the east lies Japan, and on the south the little strip of land, Korea, the long-contested bone of contention.

Now put away your Yankee notions of Siberia while I tell you of a trip which we took to Nikolsky, 102 verst from Vladivostok, or about 68 miles. Our trains move slowly, for we started at 9 A. M. and did not reach our destination until 3.30 P. M. Carriages in waiting took us to Mr. Lindholm's establishment, which consists of a brick flour mill, saw mill, store-houses, out-buildings, and dwelling houses for the superintendent and others. Here is manufactured flour for the Government.

For barracks we used a room in the mill which was not furnished with machinery, and here we slept comfortably on flour sacks, six feet by four, filled with hay, using the sheets and pillows which we carried with us.

It was in the month of August. I tell you this that I may not startle you by saying that we were served our meals under a large awning in the garden of the superintendent. Our *menu* was a royal one: beef soup in which were cabbage and vegetables, and served with very thick sour cream, chicken, new potatoes, fish soups, Russian bread, melons, ice cream, whipped cream and cakes.

Five miles farther back into the country is the farm where Mr. Lindholm grows the wheat for his mill. Hither we went in "tarantas," or country wagons, which were very comfortable, though without springs. Our way lay through a valley over ten miles long, and the post road was as smooth as a floor. The ferry across the river was an odd sight. It was made of two boats lengthwise of the river with a railed-in platform fastened to them, while Koreans pulled them from shore to shore by a cable.

The farm is five miles square. They have use for one hundred and thirteen hands, mostly Koreans, seventy cows, twenty-four working bullocks, eight horses, and hens and geese in droves. We were surfeited with the most delicious milk and graham bread we ever tasted outside of New England. Our ride back to Nikolsky from the farm was through fields of grain and plains land, with nothing to mark our way but the wheel track — no posts, no ditches; and everywhere bloomed the loveliest wild flowers, some of them like our daisies at home, only of a pale lavender color, and others of a yellow tint. Is this according to your early fancies of Siberia?

Nikolsky is a town of 12,000 population. Our party was evidently a great curiosity, for the peasants ran out to see us, exclaiming: "Oh, see the rich English people come to see Nikolsky!"

It is a queer town. The huts are built of logs or mud, and many of them have thatched roofs. In the gardens grow sunflowers in great quantities, for they use them as food. The fences are of withes woven solid, and present a formidable appearance.

As we drove through the town in the early morn, we were treated to a sight not down in the guide-books. The warm nights had driven some of the peasants to move their beds out into the front yards. In one of these open-air chambers I was electrified to see an old woman sitting up in bed lighting her pipe, while her better half lay at her side, snoring lustily. I offer this open-air arrangement as a suggestion to our Yankee friends, for it surpasses in ingenuity even those far-famed Yankee inventions.

A word is due the fine railroads of Siberia. They are built at a great cost, so that there is no chance for a wash-out. The banks on each side are paved in diamonds, and grass grows in the diamonds. Even the brooks are paved where they run close by the tracks. And trailing over the broad green fields are the pink trumpets of the morning glories — the only color in which we see them here.

Arriving home after a most satisfactory trip, we were delighted to find that the French admiral's ship had come on a visit to Vladivostok and was anchored in the harbor. As the French and the Russians are very friendly to each other, these visits are the signals for great military courtesies. Our patriotic spirits were kept at high-water mark by the constant banging and booming of the cannon, and by a stretch of the imagination we could almost believe it to be our grand old Fourth of July.

First came twenty-one guns from the French ship, answered by twenty-one guns from the Battery. Then a salute of fifteen guns from the French to the admiral on board the Russian ship "Narkinoff," and a return salute to the French admiral of fifteen guns. The French ran up their flag of red, white and blue in perpendicular bars, and the band played the Marseillaise Hymn. The Russians ran up their yellow flag on which is a double-headed eagle in black, and the band played "God Save the Czar." Then came a reversal, and the French ran up the Russian flag while the band played the national hymn, and the Russians returned the compliment. Then came a cessation of politeness while the officers breakfasted. After breakfast the French admiral called upon the Russian admiral, and a salute of twelve guns announced the fact. Later the captains called upon each other with the same military honors.

On land we celebrated by teas, receptions, and general jollification, while from every house, store, pillar and post fluttered the parti-colored flags.

Life is not so dull in Siberia as we once imagined it might be.

OCTOBER DAYS.

The mullein stands upon the upland brown,
A lonely sentinel; the thistle down
Floats ghostlike through the haze; a spider's net —
A silvery disk — swings 'twixt the corn rows yet;
The mountain peaks seem farther off; the breeze
Delays a moment 'mongst the solemn trees,
And then, with rondeau soft as cloister bells,
Hurries away to cheer the flowerless dells;
While banks of clouds, like cities walled and white,
Stand etched upon the canvas lazulite.
Half sad, half joyful, the October days
With sleepy brooks and quiet pastoral ways.

The sumacs, drabbled in the summer's blood,
Flaunt boldly, making gorgeous all the wood;
Green, gold, and purple shades entrance the eye,
And call to mind some vale of Sicily;
A partridge whistles in the glebe; the dove
In plaintive calls bewails its absent love;
A cricket chirrups in the blighted grass,
And lightning-winged the dragons, droning, pass.
No jarring sounds the charms of nature mar,
But mellowly they swell, subdued and far.
So, sadly, sweetly, the October days
Reign in their realm of quiet pastoral ways.

— *Will T. Hale.*

OVER-DEVOTED WIVES.

THE more some women do for a man they are interested in, the greater the self-denial they practice in his behalf, the better they seem to like him. And the more they do for him, it may be added, the more he is willing they should do, and the better he likes to have it done. Such women never appear to be the least conscious that the man is selfish; or, if they are conscious of the fact, the rack would not extort it from them.

Of this disposition are not a few wives of today, notwithstanding the current opinion that most native wives dominate their husbands and are altogether too exacting. Who has not seen them, who does not see them still, in the privacy of their own homes, and who is not unpleasantly affected by the spectacle? They are far less common in big cities than in small towns and the country; but they are more or less familiar everywhere, and are likely to be remembered. Their defect — an unusual one, but a defect nevertheless — is that they are too good, that they are over-devoted, and by over-devotion they harm morally the men they think they are helping.

It is painful, as well as mortifying, to witness the action of these over-devoted wives; painful on their account, mortifying on account of the men they spoil. They are reasonable, independent, well-balanced, in and of themselves, but not at all so matrimonially. The presence of their husband affects them most unfavorably; it robs them often of every particle of their individualism. With him they have no light of their own; they shine but with a faint reflection. They have opinions enough; they are clever; they appear to much advantage in society at large, but in his they are apt to sink into dullness and insignificance. They express their views, to be sure, but at first in a guarded, cautious way, as if waiting for their cue. When he has given his views, theirs come out fully and freely, always as confirmatory of his, and as though there could be but one side to the question. They carefully watch his face, his manner, his every familiar gesture, so as to get an obvious foreshadowing and be entirely in accord with him and whatever may emanate from that momentous source. She is really his shadow, his echo, though she never suspects it; nor do others, unless they be intimately acquainted with the pair, and close observers likewise. — *Harper's Bazar.*

About Women.

— There are now twenty-five women in Chicago who are practicing lawyers, and fifteen more will soon be admitted to the bar.

— Mme. Thalberg, widow of the pianist and daughter of the great basso, Lablache, died recently in Thalberg's villa at Posilipo, in Naples, at the age of 84. When her husband died she had the body embalmed with a petrifying preparation that preserved it with some semblance of life and kept it seated in the room where Thalberg used to work.

— Mrs. M. L. Edson, of Chicago, one day found herself down town with shamefully muddy boots. There was no place for her to go to have them cleaned unless she cared to make herself conspicuous by taking a chair at one of the street stands. An idea struck her. She made a canvass of the large office buildings where many women were employed, and received such assurances of patronage that she rented a vacant store room on Adams Street, equipped it with ten stands, hired ten neat and expert boys, and hung out a sign, "Ladies' and Gents' Bootblacking Parlor." The enterprise was a success from the start, women hailing it as a long felt want. Mrs. Edson has now opened a second and larger parlor, and, according to a local paper, it is not an unusual thing to see a dozen well-dressed women having their shoes oiled, meanwhile reading the newspapers, which are furnished gratis. — *Woman's Journal.*

Through Aunt Serena's

EIGHTY-FIVE years ago, on the 24th day of October, 1810, the Bassett home in a small village in the elbow of Cape Cod was gladdened by the advent of a little, brown-eyed baby girl, who was christened Susan. Ah! little did those happy parents dream of the rare possibilities and power for good wrapped up in that tiny bit of humanity! Childhood days sped away happily, and when only fourteen years old the little Susan, under the pastoral labors of Rev. George Sutherland, began to follow Christ. God touched the young girl's lips with a coal from the altar, and her testimonies and exhortations and prayers, as she accompanied Presiding Elder Hyde on his visitations to the Methodist societies on the Cape (which she was called to do directly after her conversion) were a source of spiritual blessing to many souls. She once walked seven miles to a love-feast with an older sister, who is still living at the age of eighty-nine — Mrs. M. B. Chandler, of Everett. She was duly received into the church at Yarmouthport by Rev. Lewis Bates, father of the present pastor of Bromfield St. Church. Her persuasive powers and gift in prayer were remarkable. As she grew older, she could argue the Arminian theology like a professor, being thoroughly familiar with Watson's Institutes, etc.

At Eastham Camp-meeting — how the tender memories of the aged saints cluster about Eastham! — Susan Bassett was a consecrated evangel of spiritual power. At one of the meetings during the summer of 1833 she was requested to go to the altar to pray for a young man who was seeking a richer blessing than he had yet received. Kneeling beside the young stranger, this beautiful girl poured out her soul in prayer. Light came, heaven opened, and rejoicingly Philip Holway rose to his feet. Later he sought an introduction to Miss Bassett, and as the two young people looked into each other's eyes, a love was kindled in their hearts which no adversities or sorrows of life could quench. About a year later, on Sabbath afternoon, May 12, 1833, Philip Holway and Susan Bassett were united in marriage in the Yarmouthport church, by Rev. Frederick Upham, who preached a sermon on the Resurrection before the ceremony. In an old album, its leaves yellow with age, I find the following inscription, written by A. Hale in the evening of that long-ago wedding-day: "May the blessings of the upper and nether springs be your portion, and may the alliance of this day be ratified and consummated in heaven." Mr. Holway took his young bride to Marblehead, to live in a new house he had built; and in this same album, Elijah Hedding, Bishop in the Methodist Episcopal Church, has written, under date of Marblehead, June 16, 1833: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." In 1843 they removed to Lowell, and, later, resided in Boston and Cambridge. Children came as blessings into this Christian home — John S., who early went to heaven; Merrill S., who died in Chelsea nine years ago; Wesley O., Chaplain in the United States Navy; Mary S., the wife of Rev. W. D. Bridge; and Raymond F., pastor of Trinity M. E. Church, Worcester. In the ancient album just referred to is a page of touching interest. Beneath two interlocked hearts of red-and-white lace paper, containing several locks of hair, is this inscription: "These hearts, thus joined, show forth the union formed in holy matrimony between Philip and Susan Holway, to which is attached locks of their hair, entwined with a lock of each of their children's hair."

When the family came to Boston from Lowell, they joined the old Church St. Church, where they remained until 1850, when they went to Cambridge to reside while the sons, Wesley and Raymond, were pursuing their college course in Harvard. While in Cambridge, however, they connected themselves with Hanover St. Church in Boston ('55), when Gershom F. Cox was pastor. Dr. J. H. Twombly, J. W. Dadmun, W. C. High, C. N. Smith, Fales H. Newhall, and J. A. M. Chapman were among some of the pastors of old Hanover St. in those heroic days. Mrs. Holway is now the oldest living member of that historic church. Father Taylor was very intimate with the family, and baptized all the Holway children. Mrs. Holway laughs as she recalls how Father Taylor would come flying in, saying, "Now hide me away somewhere! Haven't you an attic where you can shut me up out of sight of people?"

For twenty-one years Mr. Holway was a jeweler and watchmaker on Hanover St. In 1884, after thirty years of happy wedded life, death severed the sacred bond which held these two hearts together; but the bereaved wife, even in this overwhelming sorrow, could look up to her Lord and say, "Not my will, but Thine!" "We met in Jesus," she said to me the other day, "and I went with him down to the very gates of death." The lights and shadows of over thirty years have fallen across her pathway since her husband "went home," and she is still pursuing life's journey in happy, trusting confidence in her Heavenly Father. But what a blessed reunion there will be by and by when Philip Holway and Susan Bassett meet again!

One bright, frosty morning last week Aunt Serena called on "Mother" Holway at her home in Chelsea, where she resides with her daughter, Mrs. W. D. Bridge, at 137 Hawthorn St. I was ushered upstairs into a large front room, rendered very cheery and comfortable by the blazing coals in an open-grate stove — a stove, by the way, that Mrs. Holway has owned and used for forty years. One would never dream that the lady who comes forward to give me a welcoming kiss would, in a few days, cele-

Mrs. Susan B. Holway.

brate her 85th birthday. Tall, erect, her eyes bright and beaming behind her glasses, her abundant dark hair merely tinged with gray, her hearing unimpaired and all her faculties alert, you would surely deduct a dozen years from her age. She wore a very becoming gown of dark blue trimmed with white braid, and a soft white wool shawl was thrown around her shoulders.

We sat before the fire awhile and chatted. In reply to her query regarding one of her old ministerial friends, I said: —

"Yes, he is well, but he has seasons of great depression, when the light of his faith grows somewhat dim, and he almost doubts the realities of the life beyond."

"Ah! That is sad, sad," she earnestly made answer. "Only the other day I met an old acquaintance, and something in the conversation caused him to remark, 'You think, then, Mrs. Holway, that there is another life?' 'Think!' I exclaimed; 'I *know*. Just as truly as I felt and knew my husband was preparing my new home for me in Marblehead when we were first married, just so truly I feel, every day of my life, that God is preparing my heavenly home for me — a mansion in the skies. With Paul I can say: For I *know* that if my earthly house of this tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens.'"

Ah! I thought, as I looked across at her illumed face, if only all Christians could possess such a beautiful, sunny faith as their feet descend the westering slope of life!

In the course of conversation I discovered that she almost invariably awakes about three o'clock in the morning. "Then I pray," she said, softly — "pray for some special person, and presently I drop off to sleep again and do not waken till morning."

I questioned her a little about the old preachers. "Yes," she replied, "I remember distinctly some of Stephen Martindale's sermons. He was a *wonderful* preacher! Then there were Orange Scott, Abraham D. Merrill, Dr. Lindsay's father, Charles K. True, Father Taylor, Zachariah Mudge, Dr. Dorchester's father, and scores of others who broke the bread of life to hungry souls."

"How do you think the preachers of the present day compare with those of the past?" I inquired.

"They preach the same glorious Gospel," she said, "and are doing the same blessed work the fathers did in saving souls. I love my pastors. My husband used to say: 'With you, Susan, every new pastor is the best;' and I don't think I have changed a particle in that respect," she concluded, with a bright smile.

While she talked she was knitting busily.

"Have you ever seen the face-cloths mother knits?" asked Mrs. Bridge, who had come into the room.

"Oh, yes, I have one she made for me last Christmas," I answered.

"Well, I suppose I have made about a hundred," said the busy knitter, "and one of the recipients was our dear Bishop Vincent."

Twelve summers has Mother Holway spent at Chautauqua, and Bishop Vincent she regards as almost one of her own family. She is the oldest Chautauquan living, having graduated, when seventy-four years old, in the class of '84. Her diploma, neatly framed, hangs in her room. This summer she was at the Framingham Assembly, and attended the lectures and addresses far more regularly than many much younger.

She has a keen sense of humor and can appreciate a good joke; and, knowing her, one can hardly fail to understand where her son, Chaplain Holway, obtained his fun-loving nature and his facility in witty repartee.

Mrs. Holway is a great reader. She has read ZION'S HERALD from its beginning, and on her table I noticed four or five other religious weeklies. She keeps abreast of the times, and is progressive and optimistic. For seventy years she has been a member of the Methodist Episcopal Church, and she asserts that one can have "all the liberty" in such a church that one desires. As might be supposed, her seat in church is seldom vacant, unless detained by illness or a storm. She attends the Monday Preachers' Meeting quite regularly, and listens to the discussions with the greatest interest. The ministers are always glad to see Mother Holway and receive a warm hand-clasp and "God bless you" from her. She is a leading member in the Woman's Home Missionary Society, and is usually present at the meetings of the executive board.

For forty years Mrs. Holway has been the efficient treasurer of the Nickerson Home for destitute children, in Boston, and she has raised during that time over $60,000 for the Home. Martin Brimmer, then mayor of Boston, gave the first donation made to this Home. Six thousand children have received the sheltering care of this beneficent charity during these years. Oliver Wendell Holmes, in whose family Mrs. Holway was a beloved visitor and friend, was a generous donor. In her last year's Report as treasurer Mrs. Holway says: "Dr. Holmes was a great friend to our Home, as was also his companion, for nearly forty years. I saw him, and had a delightful talk with him just before he left the city for his summer vacation, the first of June. I then received his last gift for the Society. We parted not to meet here again. I rejoice that we shall never say 'good-bye' in heaven. No.

"'In that world of joy and song,
We'll never say good-bye.'"

With Jacob Sleeper's family Mrs. Holway was intimately associated. When Mrs. Sleeper was very ill, not long before her death, she was summoned to pray by her bedside, and brought to the sick lady great blessing by her fervent petitions. The daughters, the late Mrs. Davis, and Mrs. J. W. Harper of New York, always manifested the liveliest affection for Mother Holway, and Mrs. Harper continues to send beautiful presents to her. I was shown many evidences of her kind thoughtfulness.

On Mrs. Holway's desk are arranged photographs of her sons and their wives, her daughter and husband. A daguerreotype of John Newland Maffitt in a gilt frame also has place. In a photograph case are pictures of her grandchildren, relatives, and friends, which she treasures highly.

"How many grandchildren and great-grandchildren have you?" I inquired.

She laughed. "Well, let me see. How many are there, Mary?" turning to Mrs. Bridge.

"Fifteen grandchildren, and" — counting up by name — "ten great-grandchildren," Mrs. Bridge replied.

Surely, I thought, God has blessed and honored this noble Christian woman in a signal manner. And, as if in answer to my unspoken thought, she said, reverently: —

"The Lord has been very good to me. 'Hitherto hath He led me' — and He will continue to lead to the end."

Serenely joyful, wholly trusting in her Lord, her children to the third generation rising up to call her blessed, the benediction of the Master falling upon her, Susan Bassett Holway comes, in the mellow October sunshine, to her 85th milestone. To her

"age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away,
The sky is filled with stars, invisible by day."

AUNT SERENA.

"WHO WILL TAKE CARE OF THE MISSION NOW?"

MISS MABEL C. HARTFORD, returned missionary from China, in her address at Wesley Church, Minneapolis, last Monday evening, gave some pictures of the manifestation of a spirit of self-sacrifice and heroism, amidst the scenes of that terrible massacre at Ku-cheng, that will be cherished in the memory of all who listened to her most thrilling and realistic description. After the massacre of Mr. and Mrs. Stewart, missionaries of the Church of England, and the terrible, and in some cases fatal, wounding of other members of the family and household, the house was set on fire and the murderous mob passed on. Kathleen, eleven years old, escaping with only severe bruises, exerted herself to rescue the wounded from the burning building, but finding it impossible to save the nurse, still alive, she fled in great agony to where Miss Hartford was, saying: "I could not get Lena out, she was so heavy; did I do wrong to leave her?" After Kathleen had succeeded in carrying or assisting her wounded brothers and sisters to the home of Miss Hartford, who had been saved by the heroism of her native Christian servant, the physician was sent for, who did not reach the scene for twelve hours. During this interval of terrible distress, and throughout the night, while the physician was engaged in the tedious process of dressing the wounds of the younger children, Mildred, thirteen years old, lay without a murmur and without a question, though frightfully, and for anything yet known fatally, wounded. "We left you till the last because you are the most patient, not because we do not love you," said Miss Hartford to her. Then for the first time she ventured to ask: "Are mamma and papa dead?" "Yes, dear," was the reply. "Poor granny, she did love mamma so; everybody loved mamma. [Her grandmother lives in Dublin, is eighty years of age, and noted for her interest in missionary and benevolent work.] I suppose I will have to go home. Who will take care of the mission now?" she added. With the intensest affection for her parents, and her little brothers and sisters still alive, in great suffering and amidst the most harrowing scenes of distress, was there ever shown a more Christlike spirit of self-forgetfulness and disinterested love for others? "Who will take care of the mission now?" Those words are worthy to be written in letters of gold. They should thrill the hearts of all lovers of humanity and quicken the interest in the cause of missions the world over. When Miss Hartford left Foochow, Mildred Stewart was still alive, though thought to be dying. — *Methodist Herald.*

Little Folks.

A MADE-OVER LITTLE GIRL.

"COME here, Lulu, and try on your new frock."

Lulu came and stood quietly while her mother buttoned it — patting down and pulling up, settling a bow or a ruffle.

"It is very pretty," said Aunt Lucy, who sat near.

And all the time Lulu did not smile or look pleased.

"Yes, I think it looks very well," said mamma. "I hadn't much to go on except my work, but I haven't stinted that."

"No," said Aunt Lucy, "when it comes to work and good taste, too, there is no lack in you."

"Don't you like it, Lulu?" asked mamma.

"Yes," said Lulu, slowly, "I like it all except that it is a made-over dress."

Mamma took the dress off without saying anything. She left the room with a pained look on her dear face.

"If I were a little girl," said Aunt Lucy, "I should be sorry to make my mother feel sorry after all she had done on the frock. I think I should be proud of wearing anything which was so full of loving painstaking."

"But, Aunt Lucy, I do hate to wear made-over things. I like new frocks."

"I sometimes wish," said her aunt, "that little girls could be as easily made over as dresses."

"O Aunt Lucy!" laughed Lulu. "Making over a little girl! Who ever heard of such a thing?"

"It has been done," said Aunt Lucy. "It might be done oftener if mothers and aunts had the doing of it — although it is by no means so easy a thing to do as to make over a dress."

"But how do they do it, auntie? How would you do it, if you were going to?"

"Well, I should look well over the little girl — the old little girl, you know — to see how good the stuff might be. In one little girl," smiling at Lulu, "I think I should find some pretty good things to go on. It would be a mixed goods, woven one way of a pleasant disposition, the other of a strong thread of perfect honesty, shot through with some little silken threads of cheerfulness, willingness to help, with a good large polka dot of obedience."

Lulu laughed.

"I should expect to find some ugly little tears, made by outbreaks of bad temper and failure in duties at home and at school."

"Oh, dear!" sighed Lulu.

"Also some spots and stains left by ugly, hateful words."

Lulu shook her head mournfully.

"But," said Aunt Lucy, "I shouldn't expect to find any of the dreadful stains left by a lie, or an act of deliberate deception or disobedience."

"I hope not," said Lulu.

"Well, there is my stuff. I should try to cut away entirely the tears, or mend them so carefully that no one could ever see them. For this I should use a thread woven of patience and sweet temper and industry."

"Go on, auntie."

"To take out the spots I should try to find an erasive soap made of self-control and loving-kindness. Then, you see, I should be ready to do my cutting out."

"Where would you get your pattern, auntie?"

"Oh, my dearie, I would strive to follow the pattern left by our Lord and Master."

"I guess you'd make a good little girl of it, auntie," said Lulu, soberly.

"When I thought I had it so it would do pretty well," said Aunt Lucy, smiling again, "I should look after the trimmings."

"What would they be?"

"Oh, I had some to begin on. There were some ruffles of sweet, pleasant words. There was some lace of smiles and dimples and sweet songs. There were some silken bows — made of very loving impulses to be sweetly and tenderly helpful to those who were sick or in trouble."

Lulu drew a long breath.

"You'd have a very good made-over little girl, I think," she said.

"But the trouble is, dear, that I can't do the making over. That can only be done by the little girl herself — by slow, earnest effort, by striving with all her heart to cast out of herself all that is evil, and making to grow in herself all that is sweet and lovely and Christlike. And when we know that she will have, for the asking, all the help of her great Example and Saviour, how can she fail?" — SYDNEY DAYRE, in *New York Observer.*

Editorial.

AN AMAZING CLAIM.

THE Rev. Augustus H. Strong, D. D., president and professor of Biblical Theology in the Baptist Theological Seminary at Rochester, N. Y., has given to the Christian world in general and the Baptist people in particular a "Systematic Theology" which ranks among the ablest and best of such works. But on page 181 we find, in connection with the remarkable statement that "the doctrine of decrees is the only effectual incentive to effort," a still more remarkable illustration of it, to the effect that "Whitefield the Calvinist, and not Wesley the Arminian, originated the great religious movement in which the Methodist Church was born."

No explanation is given as to how or where Whitefield did this, but the reference must be to his being the first to take up field preaching; for in no other particular did he influence Wesley. We think it will seem to most people, however, a very strained and wholly unwarrantable procedure to call that plunge into open-air work (important as it undoubtedly was) the *origination* of "the great religious movement" known as Methodism. The fountain lies much further back in the hills than that, even in the Epworth rectory, in the heart and mind of that wonderful mother, Susannah Wesley, who so trained her two boys, John and Charles, that when they arrived at man's estate it was impossible for them to be content with the dead religion around them. And Susannah Wesley was so far from being a Calvinist that it is difficult to imagine one who disliked the system more intensely or used harder words about it.

Whitefield's connection with the Methodist movement was not of any great moment. He did not join the godly club at Oxford — which comes next in order to Epworth as an origin — until the club was on the verge of dissolution some years after it began. He was not at all related to the conversion of the Wesleys from servantship to sonship, under the guidance of Peter Böhler and the Moravians. If he had never existed, the movement would have gone on, we are quite certain, substantially on the same lines that it did, though it might have taken Wesley a little longer, without Whitefield's inspiring example, to overcome his prejudice against speaking without a pulpit.

And as to the doctrine of the decrees being "the only effectual incentive to effort" — and Calvinists, by inference, being the most effectual workers, since they make the most of the decrees — it is hardly necessary to conduct an argument at this stage of the world. The Methodist churches, numbering today nearly seven-and-a-half million communicants, bear testimony to a very fair amount of Christian work. Their earnestness and zeal have become somewhat proverbial. And if asked to explain the source of their fervent, successful labors, we think they would refer the inquirer, not to the divine decrees, but to the declaration of the Apostle Paul: "The love of Christ constraineth us."

THE MYSTERY OF TRIAL.

SOME souls seem always passing through the furnace. One trial, or misfortune, or bodily ill, or painful test, follows another, until it seems as if the last reserve of endurance must be spent. Wind after wind, storm after storm, beats upon the flower, till it lies prone upon the ground, all draggled and exhausted; and it looks as if the poor, prostrate thing would never rise again.

There is mystery in this reduplication, this persistency of suffering, in certain cases. One would naturally think that a great sorrow, or some special form of suffering, would be followed by a merciful period of relief and comfort. Yet how seldom is this the case. The unscathed go unscathed still, and upon the wounded are heaped the stripes and sorrows of mankind.

Yet we do not doubt the Divine Wisdom. God, who doeth all things well, must have some purpose in sending to some joy upon joy, and to others sorrow upon sorrow. What is this mystery of trial? Is there any light falling through it like a beam through a mist? Can we find any compensation for the life that is one long crucifixion of every human hope and joy?

Yes, there is comfort, there is blessing, for even such. It is the sweet sense of man's utter helplessness and Christ's utter helpfulness! How little the prosperous often know of the nearness of Christ! They walk apart from Him, filled and satisfied with the richness and the brightness of their lives. But the poor, staggering, stumbling sufferer reaches out, and finds His hand, and holds it childwise unto the end. Oh, the peace of being utterly spent, and then finding oneself lifted up and up by the Divine arms, and resting upon the heart that cannot fail! In the pitiless extremity of persistent suffering the soul finds Christ. It cannot keep apart from Him. And how closely, how tenderly, He draws the beaten one to Him!

The gardener walks down the garden path, and passes unheeding the beds of bright, erect flowers that lift their faces to the sun. But see! here is one that lies crushed and discolored by the storm. It is but one among many, a lonely, forgotten thing, with its face upon the earth. But the gardener sees it afar off, and turns his steps, passing by a hundred brighter ones, and lifts it, and cleanses it, and binds it up. And thenceforward it is the flower to which he gives his tenderest love and care. The mystery of its suffering is solved. It has come close to the gardener's heart. It has found that for which all flowers were made and bloom — the love of a human soul.

It is a trite parable, yet how well it expresses the love of Christ for a beaten, broken heart! How clearly it shows the preciousness of that which suffers, in God's eyes! Even as the gardener comes straight to the broken flower, so God comes to the broken heart. And the sufferer knows Him and feels Him and loves Him as none other can.

Is there, then, no light shining in the mystery of trial? Yea, mystery though it is, God is behind it. Let not him who is stricken with many sorrows say that God has forsaken him. God is nearer to him than ever before. Suffering casts him upon God, as the waves cast drift upon the shore. And in the communion of eternal sympathy has he not found sufficient solace for all his woes?

JUDICIAL SESSIONS.

THE chief function of the General Conference is legislative. Its business is to "make rules and regulations for the church." For this purpose it is constituted and organized, and invested with its limited powers; and yet it has other duties. It elects the chief officers of the church. Indeed, it has more elections than it can attend to without more or less distraction of thought and danger of falling into partisan methods. People anxious for the good name of the church deplore the fact that so much of the time of the General Conference must be taken up with canvassings necessary to the elections. Possibly a remedy for this evil may be found some day, but its discussion is not the purpose of this writing.

The judicial work of the General Conference is just now in mind. In some respects this is as important as the elections, and it deserves the undivided attention of the General Conference more than any other duty. It does not figure so largely in the public mind as the legislative work, as in the nature of the case it does not attract so much public attention, but a moment's reflection will suggest that it should occupy as high a place in the thought of the conscientious delegate. It is liable to touch interests as delicate and as valuable to the church as any that are to be affected by legislation. Indeed, there is a possibility that its decisions will control legislation, and even determine the limitations of the power of the body, and of the Bishops, and of the church itself.

It has been felt for a long time that the weakest point in the fundamental law of our church has respect to the judiciary department of our economy. We need a supreme court which has never been provided. Our brethren of the Methodist Episcopal Church, South, have felt this same need, and have made some effort to meet the demand. It cannot be said that they have been entirely successful, but they have shown wisdom in recognizing the existing want, and in doing something toward supplying it. They make it possible for their Bishops, acting judicially as a board, to arrest the progress of a measure which they deem unconstitutional, till the Annual Conferences can be heard on the subject. This is an appeal to the source of power in Methodism, the great body of the ministry, and in principle cannot be wrong.

With us the General Conference is itself the supreme court. It passes upon the constitutionality of its own actions, and judicially interprets its own constitution, and does all those things ordinarily with the same haste and inconsiderateness which characterize much of its routine and legislative work. There is verily a fault among us in this respect, a fault which has been felt and lamented, but for which little has ever been done or suggested in the way of a remedy. We shall not be able, probably, to correct the chief difficulty, which is the fact that the General Conference is, and must be, the final court of appeal in all judicial matters; but something will be gained if that body can be brought to adopt judicial methods in the performance of its judicial work, and through proper methods develop the judicial spirit, and recognize its judicial functions as distinct from its regular proceedings as a legislative body. This is the point to which we direct attention, and we do it with a view to effect, if possible, what all will regard when it is accomplished as a decided improvement, if not a reformation.

The suggestion we make is that all the judicial work of the General Conference be done in judicial sessions. There is something in formality, and when a special session is held for judicial business, the delegates will come to it with more or less of preparation, and, realising the nature of the business, they will dismiss for the time distracting thoughts and partisan feelings, and enter upon their duties with as near an approach to judicial fairness as is possible for them. In such a session all necessary rules can be established and measures taken to impress every one with the gravity of the occasion, and with the responsibility of the duty to be done. Under such conditions those untrained in legal formalities and inexperienced in judicial constructions, will be guided by the experience and counsel of others till they become accustomed to the use of an unbiased judgment, and enabled to exercise their faculties with judicial disinterestedness.

Provision for judicial sessions should be made in the rules of business, and suitable times be set apart for business belonging to such sessions. Then all reports of the Judiciary committee should be heard and considered in these sessions. The very fact of formally laying aside legislative proceedings and going into judicial business would tend to sober the minds of the members from any prevailing excitements, and make it easy for them to assume the equipoise so becoming in the performance of judicial duties. The administration of the Bishops, as well as all appeals of whatever kind from their rulings in Annual and Judicial Conferences, would be proper business for the judicial session. Indeed, quite a considerable amount of work would naturally fall into these sessions and receive the deserved attention which the ordinary legislative sessions will not afford.

In the last General Conference a judicial session, with nothing in order of a legislative nature, would have saved the church from the necessity of continual explanation and apology for what was done. When the report of the Judiciary committee on the eligibility of women was made, as it was in the regular course of proceedings, in great hurry and excitement, there was no recognition of the judicial character of the report, and no judicial disposition made of it Instead, it was treated as ordinary legislation. A member offered a substitute which proposed to reverse the judicial decision matured by the committee, and then an amendment was offered which displaced the substitute and the report, and was therefore not an amendment but a substitute, and being of the nature of a substitute for a substitute, was out of order; and, proposing as it did, new legislation and not judicial action, it was not germane, and therefore disorderly on this second ground, and should have been refused entertainment. It is hoped that judicial action will never be attempted again under similar conditions.

Fortunately, no legislation is necessary to provide for judicial sessions. It can all be done in the rules of order. The proper distinction between legislative and judicial action in the General Conference needs greater prominence and emphasis than it has ever had, and the proposed judicial sessions will bring this about and contribute to the orderly classification of the duties of the delegates. This will also be suggestive of the need of judicial minds in the body, both in the ministerial and lay sides of the house, and probably tend to induce such studies and such mental moods as will be helpful to all who aspire to be representatives in the General Conference. Believing that the suggestion will meet the cordial approval of all who seek the welfare of the church, we submit it with confidence.

Resurrecting the Past.

BIBLICAL scholars will need to be alert to keep up with the substantial and unquestioned results of archæological discoveries. No field is more fascinating or confirmatory of the Scriptures, particularly those of the Old Testament. At a Church Congress recently held in Norwich, England, the proceedings of which were reported in the New York *Sun*, Prof. Sayce, dealing with a great mass of newly discovered material in recent excavations, said: —

"From Egypt, Babylon, Assyria, from Palestine itself, old literatures and inscribed monuments are pouring in coeval with the age of the patriarchs and of Moses, and offering numberless opportunities for testing the truth and antiquity of the Biblical record. We now know that the Mosaic age in the East was a highly literary one, as literary, in fact, as the age of the Renaissance in Europe, and that it would have been a miracle if the Israelites, whether in Egypt or Canaan, had not shared in the general literary culture of the time. In the century before the Exodus, active correspondence was constantly going on from the banks of the Nile to those of the Euphrates. That correspondence was in the foreign language and foreign script of Babylonia, necessitating the existence all over the civilized East of schools, libraries, teachers, and pupils. The antiquity of Chaldean literature was equally great. The chief cities of the country boasted of their libraries, some of which had been founded 6,000 years ago. At the very time when Abraham was born in Ur of Chaldea one of its poets was composing a great epic in twelve books, which formed the close of the long preceding period of epic verse. So far as the ancient East is concerned, we cannot too soon rid ourselves of the notion that literature is a modern invention.

"Moses then could have written the Pentateuch, and those to whom it is addressed could have read and understood it. The books of the Old Testament are but a fragment of the Hebrew literature which once existed; and even apart from the possible corruptions of the text, the meaning of numerous Hebrew words and grammatical constructions is merely a matter of conjecture."

Denominational Loyalty.

THE *Western Christian Advocate* has recently uttered itself upon this theme, and with such signal wisdom that we appropriate the following statements: —

"If we amount to anything in the grand army, it must be because we drill and fight in our own branch of the service, and in our own proper brigade and regiment. Whenever any Christian becomes too catholic to be earnest and faithful in advancing his own church, the hour of his spiritual decadence is at hand. We abominate, as much as any one can, denominationalism run mad, become bigotry and intolerance; but even this is less offensive than a gelatinous, spineless unctuousness, as destitute of manliness as it is of common sense. But denominational fidelity is by no means necessarily narrow and illiberal. Some can do better work in Presbyterian harness, some in Baptist, some in this or that; but each, that he may accomplish the most work, seeks the harness which fits him best. Hearts aflame with love for Christ, anxious only for His glory — as one in Him, all work together toward the harvest-home. One earnest Methodist, full of the Holy Ghost, will do more for Christian unity than all the ecclesiastical eunuchs on earth." ZTH

In no way is want of loyalty more strikingly and lamentably shown than in a failure to support the proper denominational weeklies. Just what is meant is indicated by the following note, written by one of the ablest of our New England ministers, stationed in one of our cities, who in a former charge secured the largest list of new subscribers to ZION'S HERALD of any member of his Conference. He writes: —

"I shall make a thorough canvass of the charge in the interests of ZION'S HERALD, and shall preach very soon on Methodist literature, with the object of awakening an interest in our New England paper. But the field is largely pre-occupied. Most of our members take a religious paper, but not a distinctively Methodist paper. Talmage's paper is taken largely here. So are many cheap papers."

Rev. W. A. Quayle, D. D., writing recently of the harmful influence of these undenominational publications, says, with marked force: —

"The papers are published solely for financial ends, and are not needed by the church, much less authorized by it. They are a sort of religious freebooters. They do throw our church papers out, all statements to the contrary notwithstanding. Any candid man knows this. Those studying this matter know, too, that the proprietor or agent urges the cheapness as compared with the dearness of an official organ, forgetting to state that it is a very cheap and worthless paper you will get. The private paper and our church paper seldom get into the same home. To the pastor the family will say: 'I take the ——' and that is the end of the preacher's canvass in that family. But our publications are not carried on for profit, but for the benefit of the superannuated ministers, and I have always found myself wondering by what strange logic a Methodist minister could give aid to papers which plainly decreased the resources of the church in whose ministry he serves and whose financial aid he expects to share. Certainly that preacher man is 'wonderfully made.' They fail [such papers] to supply food for Christian thought, are absurd as to doctrine and polity, diminish the circulation of legitimate church organs, fail to foster the connectional idea, run to hobbies, teach heterodoxy, and are a menace to the health of the church."

A faithful pastor in another of our cities, whose heart is greatly stirred within him because of a similar situation among us, says: —

"I find that the five churches have an aggregate membership, including probationers, of 1,443. I see from the list of subscribers to ZION'S HERALD that there is one subscriber to every 28 members. I am astonished at this condition. No marvel that Methodism has no greater influence in this city!"

If the 1,443 members of the Methodist Episcopal Church in that city were to be interrogated personally, it would be found that the reason why so few take a Methodist paper is that they are subscribers to some mongrel sheet unauthorized by the church. Such a condition of things should occasion profound and serious in-

quiry and most general and determined action. It is impossible to develop an intelligent, strong and useful membership in our churches so long as they feed on papers lacking in intellectual grip and without a proper Methodist *esprit de corps*. We do not believe that any work put upon our ministry is so urgent, and would be so far-reaching in rectifying a state of things in our Methodism that all bewail, as a general and persistent effort to supply our homes with the regular and authorized papers of the church.

Personals.

Dr. Miner Raymond is preparing a volume of reminiscences.

— Dr. A. C. Hirst's pastorate at Centenary Church, Chicago, opened auspiciously, Oct. 6.

— Mrs. Isabella Bird Bishop is about to build a hospital for women in Korea at her personal expense.

— A pleasant call was made at this office last week by S. M. C. Black, of the *Messenger and Visitor*, St. John, N. B.

— We are gratified to announce that the fourth volume of Bishop Foster's great theological work is daily expected from the Book Concern.

— Rev. Clark Crawford, D. D., late of the New England Southern Conference, is very successful and happy with the First Church at Pasadena, Cal.

— Miss Clara Cushman will spend the remainder of October in New York and Pennsylvania, speaking for the Woman's Foreign Missionary Society.

— The second lady elected reserve delegate to the next General Conference is Mrs. Alice M. Pickler, of South Dakota. She is an active Prohibition worker.

— It is announced that Rev. J. E. Smith, D. D., pastor of State Street Church, Trenton, N. J., has accepted an invitation to the Mount Vernon Church, Baltimore, Md.

— Rev. A. M. Hough and wife have deeded property valued at $12,000 to the Southern California Conference for the benefit of the superannuated members of that body.

— Rev. L. L. Hanscom, formerly of Maine Methodism, is appointed by Bishop Fowler to the church in Red Wing, Minnesota — one of the best appointments in the Minnesota Conference.

— Mr. E. M. Tracy, a leading member of our church at Laclede, Mo., and one of the lay delegates from the Missouri Conference to the last General Conference, died very suddenly at his home, Oct. 2.

— Prof. Marcus D. Buell, Dean of the Boston University School of Theology, has been invited to preach before the New York Preachers' Meeting on Monday, Nov. 4. His subject will be: "The Shepherd's Crook and Club."

— Bishop Mallalieu, who was presiding over the Central Tennessee Conference at Dickson at the time of the recent destructive fire at that place, was like himself in taking a leading and courageous part in the work of fighting the flames.

— For many years it was the custom of the late Rev. A. J. Gordon, D. D., to preach during the summer vacation at the church at New Hampton, N. H., the home of his boyhood. Mrs. Gordon has done this service the past summer.

— The *Northwestern* of Oct. 16 says in its Chicago and vicinity church items: "Rev. H. A. Spencer, of Montpelier, Vt., an old friend of Pastor W. H. Holmes, preached in Wicker Park Church, Oct. 13, to the manifest delight of his hearers."

— The following representatives to the General Missionary Committee were elected by the Board of Managers, Oct. 15, to attend the meeting at Denver: *Clerical* — M. D'C. Crawford, J. M. Buckley, J. F. Goucher, A. K. Sanford, S. F. Upham, J. R. Day, T. H. Burch; *reserves* — J. M. King, E. W. Burr, A. D. Vail. *Lay* — J. S. McLean, H. K. Carroll, John French, E. B. Tuttle, E. L. Dobbins, Charles Scott, James Floy; *reserves* — J. F. Busling, H. W. Knight, P. A. Welch.

— Rev. T. Whiteside, of the New Hampshire Conference, is greatly benefited by his trip abroad this year. Recently he consulted Dr. Felix Simon, of London, a throat specialist of international reputation, who strongly assured him that he had no organic trouble whatever, that he had simply a little nervous affection resulting from a run-down condition, and that by continued improvement in general health for a few weeks, he saw no reason why he should not resume full work. Mr. Whiteside will probably return to America early in November.

— Mrs. Leland Stanford, who is supplying the funds for the maintenance of the famous Leland Stanford, Jr., University in California, recently gave an interesting testimony. In the course of an interview with a newspaper correspondent, she was asked how she managed to keep affairs so well in hand, accustomed as she had been for years to an existence absolutely free from care and responsibility. "My dear, I haven't done it," she replied, "I never could do it. When things get all tangled, when I can't see my way clear, I go into my boy's room and pray. And then" — the worn, anxious old face grew suddenly alight with a strange look of beatitude — "I forget to worry, and everything comes out strong again."

— We are happy to read in the *St. Louis Christian Advocate* that Bishop Keener's health has fully recovered, and that he is delivering telling blows for God's cause and against evil in all its forms.

— Prof. Solon I. Bailey, of the Harvard Observatory at Arequipa, Peru, who was making a professional visit to Cambridge with a view to remain until December, was summoned back to Peru by telegram on account of the dangerous illness of his son.

— Rev. G. H. Rogers, of Wardsboro, Vt., writes: "Mrs. Lucy (Webster) Wells, wife of Rev. Dennis Wells, died of congestion of the lungs this morning, Oct. 17, at her home in Wardsboro, Vt. A more extended notice of this excellent woman will appear later in your paper."

— Bishop Granbery, of the Methodist Episcopal Church, South, is still in Brazil, where he will remain for some time. Two of his children are missionaries in that country, and the good Bishop is doing effective work on the same line.

— Rev. W. P. Stoddard, formerly of the New England Southern Conference, is now stationed at Mt. Pleasant, Iowa, having a large and prosperous church of nearly 700 members. The Iowa Wesleyan College, which is at present flourishing in all departments, is located at Mt. Pleasant.

— Dr. N. P. Tedrick, formerly of the St. Louis Conference, has been transferred from Trinity Church, Seattle, and stationed at Mt. Tabor Church, Portland, Oregon, by Bishop Bowman. Dr. W. S. Herrington, formerly editor of the *Pacific Advocate*, is transferred from Portland to Trinity, Seattle.

— Mrs. Anna Simpson Weaver, wife of Professor J. R. Weaver, of DePauw University, and daughter of the late Bishop Simpson, died at her home in Greencastle, Ind., Oct. 5. Mrs. Weaver was a gifted, noble type of womanhood, gracious in her manner, cultivated by years of residence abroad, and devoted to lofty ideals.

— Rev. W. H. Prescott, of the Nebraska Conference, is making his home in this city for a year, with the purpose of securing special educational advantages for his children. He will be glad to serve the churches needing a supply or assist his ministerial brethren in evangelistic services. He comes well recommended, and may be seen or addressed at 2 Haynes Park, Roxbury.

— A very delightful social event occurred in Walpole, Oct. 6, at the home of Mrs. Sarah A. Stetson, widow of the late Aaron E. Stetson, in the marriage of her daughter, Mary Rebecca, to Dr. Gilbert W. W. Bent, son of Rev. Gilbert R. Bent, of the New England Conference, by whom the ceremony was performed. The presents were beautiful, and among others was a fine house from the bride's mother.

— It was a delightful surprise to behold Bishop Taylor walk into the Boston Preachers' Meeting on Monday. No sooner was he recognized than a burst of applause greeted him. The president, Rev. C. L. Goodell, welcomed him to the platform and he was immediately invited to address the meeting. Though he does not look a day older in the face than when we first saw him, yet it is apparent that his step is not quite so elastic nor his voice so strong. No man in the church receives more admiring welcome to New England. Bishop Taylor expects to sail from New York for Africa about Dec. 1. After holding the Liberia Conference he will return to the United States some time in April.

— Rev. Ezra Tinker, D. D., of Poughkeepsie, N. Y., writes: "The record of Dr. Ridgway, as given in ZION'S HERALD of Oct. 16, is easily beaten by Rev. Dr. S. V. Leech, of Crawfordsville, Indiana. Dr. Leech has had five appointments in five years, and been a member of four Conferences, viz., Troy, California, Colorado, and Northwest Indiana, besides resting several months from active service during that time. Dr. Harcourt, whom Dr. Leech succeeded by transfer at San Francisco, is in his fifth year at Grace Church, Baltimore."

— The following are the recently elected officers of the New England Branch of the W. F. M. S.: President, Miss Louise Manning Hodgkins; vice-president, Mrs. Charles Parkhurst; corresponding secretary, Mrs. L. A. Alderman; recording secretary, Mrs. M. D. Buell; home secretary, Miss Josephine Carr; secretary of young woman's work, Mrs. C. S. Nutter; secretary of children's work, Mrs. L. F. Harrison; treasurer, Miss Mary E. Holt. The delegates to the General Executive Committee meeting at St. Louis are: Mrs. C. S. Nutter and Miss Josephine Carr; reserves, Miss Mary Pomeroy and Mrs. Geo. Lansing Taylor.

— We are pained to record the death of one of our veteran preachers — Rev. D. P. Bragg, of Warwick, at the age of 71 years. For thirty-five years he was an itinerating local preacher in Vermont upon the Burlington and St. Albans Districts. One of the sons, Rev. Lyman D. Bragg, of Manchester, N. H., writes: "On Tuesday, the 8th, I was called to Warwick by telegram, and found father in paroxysms of pain. At one o'clock Wednesday morning, after a severe paroxysm, he sank back on the bed, and after giving me a last farewell look as though he would speak through the eyes the words he could not utter, his eyelids slowly drooped and his consecrated soul passed away to be with Christ in that land where 'there shall be no more pain.' The cause of death was a small wound in the sole of the foot, which, notwithstanding the precautions used, resulted in lockjaw." The funeral occurred Saturday, Oct. 12, Rev. Jerome B. Wood, of Greenfield, officiating, assisted by Rev. E. F. Blanchard, of the Congregational Church of Warwick. Three sons — Rev. Lyman D., Merritt O., of Georgia, Vt., and John W., of Greenfield, acted as bearers. A singular series of coincidences at the funeral were noted: There were present three widows (Mrs. Bragg and her two sisters), three sons of the deceased (Charles E., of Waterville, Vt., was unable to be there), three daughters-in-law, three grandchildren (eleven others absent), three ministers, and three singers. Mrs. Bragg will continue to reside at Warwick during the winter with an invalid sister.

— We are happy to state that Rev. Hugh Montgomery has so far recovered his health that he is able to preach as a supply where his services are desired. He may be addressed at Lowell.

— An associated press despatch states that Bishop Haygood has suffered a paralytic stroke, and that his physicians give no hope of his recovery. We trust that the report is exaggerated. Not only universal Methodism, but Christendom at large, would deeply deplore the decease of this remarkable man.

— The visit of President George E. Reed of Dickinson College to this city has been a source of peculiar pleasure. A former resident of New England and greatly beloved by his ministerial brethren and the churches which he served, it was a delightful privilege for old friends to meet him again. But with his singularly genial and fraternal spirit, he has made many new friends among us. His sermon at the First Church, this city, on Sunday evening, was particularly thoughtful and pertinent, and in many parts impassioned and eloquent. An abstract of his address at the Social Union, which was much enjoyed, will be found in the report of the meeting.

— Booker T. Washington, who highly distinguished himself in his address at the opening of the Atlanta Exposition, was born a slave thirty-nine years ago in Virginia. When in his teens his mother died. Having an indomitable desire to secure an education, he attended school part of the time in his boyhood during the day, supporting himself by manual toil at the same time. In the fall of 1872 he determined to enter the Hampton Normal and Agricultural Institute, which Gen. S. C. Armstrong had even then made famous among the schools for the higher education of Afro-Americans. He was entirely without means. His brother John and some friends gave him enough money, they thought, to reach Hampton, but when he reached Richmond he found that he had not enough to continue his journey and pay for a night's lodging, so he concluded to spend the night on the sidewalks. The next day he got a job to help unload a vessel. He then continued his journey to Hampton, which he finally reached, with fifty cents left. In 1880 the Legislature of Alabama passed an act establishing a normal school at Tuskegee. The State commissioners applied to Gen. Armstrong, the principal of Hampton Institute, to recommend a competent person to take charge of the new work. He selected Mr. Washington, who went to Alabama at once, and organized the school July 4, 1881. The school was opened in a church and a small shanty, with one teacher and thirty students. The growth of the Tuskegee work from the beginning has been phenomenal. It now has upward of 1,000 students, and owns thousands of acres of agricultural and pasture lands. All the industrial features of the school are complete, including a sawmill and a carriage and buggy factory, which are taxed to their utmost to supply the demand for their products. Mr. T. Thomas Fortune says: "Noiselessly, without any fuss and feathers, Mr. Washington has come upon the scene as a representative of the Afro-American race, with the ability and courage to speak, and with the good fortune to be heard and heeded by the nation."

Brieflets.

All church news received is in type, and will appear next week.

"A Question of Tarry or Vary," on page 3, by Mrs. Fay M. Newland, will be found to deal forcefully with a very live and current question.

Our highly-esteemed *confrère* of the *Southwestern Christian Advocate* informs us that the transfer to the columns of that paper of Dr. Thirkield's recent contribution to ZION'S HERALD upon "The Master's Prayer and the Negro's Plea," without the usual credit, was an inadvertence.

We especially commend to our readers the interesting contribution by Bishop Mallalieu, on page 2, entitled, "Education in the South."

Through the kindness of Mrs. Benton Barnes, president of the Woman's Department of the Food Show held at Madison Square Garden, New York, the Woman's Afro-American Union of that city was invited to place on exhibition specimens of the work of colored women, the result being that they have a booth where many excellent works of art and industry show the advancement of the Negro in this country.

It is hoped that the ministers will give their people the full advantage of the offer of ZION'S HERALD for 15 months for $2.50.

A non-political convention, called by the colored clergymen of Boston, was held last week in the Ebenezer chapel, this city. The delegates represented different churches and non-political organizations in every part of the State. The following resolution, which was passed, shows that the Negro has a very practical view of the condition of his race and the treatment it receives in New England: —

Resolved, That it is the belief of the convention of colored men that if in New England the colored citizen were treated with more common respect, and encouraged, as he merits; were he not depressed on all sides as he is; that if in the North he were not treated generally as though he had no rights which white men feel themselves bound to respect, the brutal lawlessness, the burnings at the stake of colored men and women in the South, to the disgrace of the nation, would be of less frequent occurrence.

The report of the dedication of Franklin Church, Brockton, on page 11, will be found to be of particular interest.

The following is the *Interior*'s prescription for "Doubt:" "An almost certain cure for spiritual or religious doubts is a reading of the words of the Lord Jesus. They restore faith, and, what is specially needed in such a case, they restore trustfulness. The mind and heart cast their burdens of doubt and distrust, along with other burdens, upon the Lord." To the above we add the necessity of entering upon some form of Christian activity. Whosoever will obey the Scriptural injunction to be "doers of the Word," will not be troubled with religious doubts.

The General Missionary Committee will meet at Trinity Church, Denver, Colo., Nov. 14, at 10 A. M.

"I only want a word of Christian sympathy," said a member of our communion living by compulsion in an unsympathetic home; and amid tears and sobs she told of the long-pent-up and unsatisfied hunger of her soul. That heart-cry was spoken last week by a most worthy woman who sought an almost stranger in one of our suburbs for a few moments of Christian conversation. It is pitiable, with so much of Christian resources in reserve all about us, that even one of the Lord's children should suffer so keenly the pains of isolation and loneliness.

The publisher will be glad to send ZION'S HERALD on trial for four weeks to any addresses which are furnished by the ministers or other readers.

The annual convention of the New Hampshire Sunday-school Association, of which Rev. O. S. Baketel is president, is to be held in the First Baptist Church, Laconia, Oct. 29-31.

The fifth annual convention of the National City Evangelization Union of the Methodist Episcopal Church will be held in the Madison Avenue M. E. Church, Baltimore, Nov. 21-24. All delegates sending notice before Nov. 19 to Rev. W. W. Davis, 1183 E. Baltimore Street, Baltimore, Md., will be furnished free entertainment. Baltimore hospitality urges that this invitation be accepted. But if any prefer to go to the Hotel Altamont, Eutaw Place, two blocks from the church, a special rate has been secured at $2.50 a day.

The first ordination service ever held in the new School of Theology Hall on Mount Vernon St. took place last week. Bishop Foster ordained Rev. W. L. Clapp, a member of the School and of the Iowa Conference. The Dean presented the candidate on behalf of the faculty and students. The occasion was made more memorable and hospitable by an earnest and very appropriate address from Bishop Foster.

"Rambles in English Valleys," by Rev. H. A. Clifford, on page 2, sustains the reputation for interesting letter-writing which he has made for himself in the articles already published.

Oct. 21 was known as "Negro Day" at the Atlanta Exposition, and on that day the Afro-Americans formally presented their building to the Exposition Company. Prof. J. W. E. Bowen, D. D., of the chair of historical theology in Gammon Theological Seminary, made the address. We go to press too early to secure a report for this issue, but we shall be surprised if he does not make as notable an impression as did Booker T. Washington in his recent address.

The report of the fourteenth annual meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church, in session at Columbus, O., is received too late for insertion in the present issue, but will be published in full next week.

A report of the dedicatory exercises connected with the new church at Watertown, which are being held as we go to press, with full abstracts of the sermons of Rev. Drs. Buckley and Upham, will appear in the next issue.

The lay electoral conferences in the West are voting with signal unanimity against the removal of the time limit. In commenting upon the action of a recent lay conference, an exchange says: —

"The removal or the further extension of the pastoral time limit did not meet the approval of the laymen. They recognized the fact that Methodist pastorates are now longer than those in other churches, and the limit was declared to be a very useful method of terminating the service of some ministers whose removal might otherwise involve the people in harmful discussions, not to say dissensions. The debate in the electoral conference was thorough and exceedingly frank, and the decision was quite like that reached in many other lay conferences."

The Sunday School.

FOURTH QUARTER. LESSON V.

Sunday, November 3.

1 Sam. 7: 5-15.

Rev. W. O. Holway, U. S. N.

SAMUEL THE JUDGE.

I. Preliminary.

1. **Golden Text:** *Hitherto hath the Lord helped us.*—1 Sam. 7: 12.

2. **Date:** About B. C. 1094.

3. **Place:** Mizpeh (watch tower) in Benjamin, commonly identified with Neby Samwill, some five miles northwest of Jerusalem, a hill 2,935 feet high. Ebenezer was not far away.

4. **Connection:** The battle of Beth-Horon, in which the Israelites were routed by the Philistines, the sons of Eli slain, and the ark of God captured by the foe; the death of Eli on learning the tidings; the capture and destruction of Shiloh; the ark carried to Ashdod; the degradation of Dagon and the plagues which fell upon the Philistines; their fright and the return of the ark; its location at Kirjath-jearim.

5. **Home Readings:** *Monday*—1 Sam. 7: 5-13. *Tuesday*—1 Sam. 12: 1-5. *Wednesday*—Dan. 9: 5-13. *Thursday*—Psalm 99. *Friday*—Psalm 99. *Saturday*—Joel 2: 12-17. *Sunday*—1 Tim. 2: 1-8.

II. Introductory.

The fall of Shiloh followed the capture of the ark, and so confirmed the rule of the Philistines that Israel seemed on the point of perishing as a nation. For twenty years the history is a blank. Only one name lights up the darkness — the name of Samuel, and even of him in that period there is no record. He must have been busy, however, for when the history is again resumed, we find the people "lamenting after Jehovah," and Samuel summoning them to a national repentance. They were required to show the sincerity of their return by putting away their idols and engaging in the service of "the Lord only," and they were encouraged to do this by the promise of deliverance from the Philistines.

The people accepted the conditions, and the reform was evidently a genuine one. The groves and licentious rites of Baalim and Ashtaroth were forsaken. In a great convocation called by Samuel at Mizpeh, the people held a solemn fast, confessing their sins and pouring out libations of water in token of the irrevocableness of the covenant which they newly made with Jehovah. There Samuel prayed for them and "judged" them. While this assembly was in session their watchful oppressors mustered their forces and marched upon them. The terrified Israelites begged Samuel not to cease his cries to God in their behalf. He was just in the act of offering a lamb in sacrifice when the Philistines made their attack. But a violent thunderstorm burst suddenly upon the approaching host. They were thrown into a panic, and turned their backs "for the first time upon Israel." The Hebrews seized their opportunity and followed in pursuit, slaying their foes in great numbers. So severe was this defeat that the Philistine oppression was practically broken. A great memorial stone was raised by Samuel at Ebenezer to commemorate the victory. The towns on the Danite frontier which had been seized and occupied, were restored to Israel. From this period to the end of his life Samuel was the acknowledged judge of all Israel, and his house at Ramah became the centre not merely of his civil administration, but also of religious worship. "He built an altar unto the Lord" there.

III. Expository.

5. Gather all Israel to Mizpeh (R. V., "Mizpah").—So Joshua had summoned all the tribes to Shechem. This time the purpose was not merely to renew the covenant, but to fast and humiliate themselves as a preparation for battle. The desire for fresh covenant relations with Jehovah was doubtless awakened by Samuel's faithful efforts. He had labored incessantly from town to town over the whole land to bring the people to repentance, and his labors began to bear fruit. He had promised them that if they would truly "prepare their hearts unto the Lord," He would deliver them from the Philistine oppression which had now lasted forty years; and they had done so, evincing their sincerity by renouncing the idolatry for which God had punished them. **I will pray for you.**—Israel is to have an intercessor. Samuel's prayers are also referred to in chap. 8: 6; 12: 17-19; 15: 11; Psa. 99: 6; Jer. 15: 1.

So Moses prayed for the people at Kephidim (Exod. 17: 11, 12), and for Miriam (Num. 12: 13); so Elijah prayed at Carmel (1 Kings 18: 36-49); so Ezra prayed at the evening sacrifice (Ezra 9: 5); so the high priest prayed for the house of Israel on the day of atonement; and so does our Lord Jesus Christ ever live at God's right hand to make intercession for us (Speaker's Commentary).

6. Gathered together—a grand convocation of all the tribes. **Drew water, and poured it out before the Lord.**—Dr. Steele interprets this as a symbolic act of humiliation and contrition before God, agreeing with the imagery of such expressions as, "Hannah *poured out* her soul before the Lord;" but the commentators, generally, understand it as the Oriental method of declaring that the vow which they were about to make was as irrevocable as water spilt upon the ground. **Fasted**—carried their humiliation to the point of abstinence from food. **We have sinned**—added confession to fasting—that sort of confession which God is "faithful and just" to accept, and to reward with forgiveness. **Samuel judged the children of Israel.**—The assembly at Mizpeh was not for a day. It doubtless lasted several days—long enough for the Philistines to gather their forces. During this period and from this time forth Samuel acted, not simply as intercessor, but as judge, deciding questions in dispute between individuals, and perhaps between tribes. Like other "judges," or deliverers, when the time came he organized the host for battle.

They "poured out water" before the Lord to show that their words and promises had gone forth and were "as water spilt upon the ground, which cannot be gathered up again." To pour water on the ground is a very ancient way of taking a solemn oath in the East. When the god Vishnu, in the disguise of a dwarf, requested the giant Maha-Ville (Bali) to grant him one step of his kingdom, the favor was conceded, and confirmed by Maha-Ville pouring out water before the dwarf. The children of Israel, in their misery, came before the Lord; they wept, they fasted and prayed, and made their solemn vows, and in confirmation of their promises, they poured out water before the Lord (Roberts).

7, 8. The Philistines heard.—They were watchful, and a gathering like that at Mizpeh was at once interpreted by them as rebellion. **Lords.**—There were five cities, each with its "lord." **The Philistine army was set in motion towards Mizpeh. Israel . . . afraid**—as they had good reason to be. In this very neighborhood, twenty years before, they had made their last attempt against their oppressors, and been routed with great slaughter and the loss of their most sacred symbol. **Cease not to cry.**—They are terror-stricken, but they do not fly. They have faith in prayer—in Samuel's prayers, at least. They beg him to call, not upon their former idols, but upon the Jehovah whom they have newly chosen to be their God.

They entreated Samuel to raise the piercing shrill cry, the wild scream or shriek of supplication, for which his prayers were well known (Stanley).

9-12. Took a sucking lamb—not less than seven days old (Lev. 22: 27); a fitting symbol of the nation "that had wakened up to new life through its conversion to the Lord, and was, as it were, new-born" (Keil). **Offered it**—either by one of the surviving priests, or himself in the absence of priest and ark. **For a burnt offering wholly** (R. V., "for a whole burnt offering").—"The sacrifice was a substratum prayer" (Keil). **The Lord heard him**—R. V., "The Lord answered him." **The Lord thundered.**—The Philistines chose a bad time for the battle. They made the attack while Samuel was praying and offering the sacrifice. A terrible storm, unusual for the season, fell upon them. **With a great thunder**—literally, "with a great voice." In Psa. 29: 3, 4, thunder is spoken of as God's voice. **Discomfited them**—threw them into a panic. The Israelites seized their opportunity and pursued the Philistines, killing them in great numbers. **Beth-car**—meaning "house of a lamb;" the site is unknown. **Took a stone**—to stand as a memorial of God's intervention in behalf of His people. **Between Mizpeh and Shen.**—"Shen" means "a tooth," and was, probably, the name given to some tooth-shaped eminence or rock. **Ebenezer**—"stone of help." On the spot where, twenty years before, the Israelites suffered their bloody defeat and the loss of the ark, the stone was set up to mark the spot of victory by the help of the Lord.

In a spiritual sense, the true Ebenezer of Israel is Jesus Christ. He is our Stone of Help. He was raised up like Samuel, in evil days, when the priesthood was corrupt and degenerate, and when the glory of God was about to depart from the literal Israel, and, by extraordinary call and mission, He became the Priest and Prophet of all true Israelites, and routed our spiritual Philistines so that in His days they can no longer come and hurt us. He set up the true Stone of Help, even Himself. See Isa. 28: 16: "I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation" (Wordsworth).

13. The Philistines were subdued—defeated, worsted in battle. **Came no more into the coast** (R. V., "within the border") **of Israel.**—They made no successful invasion. The expressions in this verse are to be taken in a general sense. During Samuel's administration their oppression of the Israelites was held in check. "The hand of the Lord was against them."

Yet we find the people groaning under the Philistine oppression (9: 16); a garrison or a tribute-collector stationed at Gibeah (10: 5; 13: 3); a general disarmament of the nation by the Philistines (13: 19); Hebrew slaves in the Philistine camp (14: 21); and three invasions of the land (13: 5; 17: 1; 23: 27); all during Samuel's lifetime. We must then understand the statement in the text as either (1) "a general expression allowable in such a brief survey as is here given;" or (2) as referring only to the period of Samuel's active judgeship. In the latter case we may conjecture that the Philistines re-established their ascendency in his old age, in consequence of the weak and corrupt government of his sons (Cambridge Bible).

14. Cities . . . restored to Israel, from Ekron even unto Gath—between these two cities on the Danite frontier, but not including them. The Israelites did not possess Gath, and their tenure of Ekron was a brief one. **Peace between Israel and the Amorites.**—The Amorites, etymologically speaking, were the "highlanders," as distinguished from the Canaanites, who were the "lowlanders." It seems likely that the Amorites in this case made common cause with the Israelites against the Philistines, and hence the "peace" which followed.

15. Samuel judged Israel all the days of his life.—Even after he had made his sons judges, and after Saul was chosen king, Samuel retained his pre-eminent influence. To the end of life the people reverenced him as their "judge."

IV. Inferential.

1. They who would "return" from their backsliding, must "prepare their hearts" by renouncing idolatry—whatever they love better than God.

2. Repentance is valueless without fruits.

3. Having truly repented, we should seek the intercessions of the Advocate with the Father.

4. Fasting may be profitably joined with confession.

5. Our consecration should be sincere and irrevocable, "like water spilt upon the ground," which cannot be gathered up again.

6. Our spiritual foes may seize the hour of consecration to attack us, but "when the enemy cometh in like a flood then the Spirit of the Lord will raise up a standard against him."

7. The Ebenezers in our spiritual experience should be cherished in our memories, and from them we should derive hope for the future.

8. After deliverance cometh peace.

V. Illustrative.

1. The battle of Ebenezer—the first, and, as far as we know, the only direct military achievement of Samuel—marked as it was by the first return of victory to the arms of Israel after the fall of Shiloh, was apparently the event which raised him to the office of "judge." There, in the same way as "Jerubbaal, and Bedan, and Jephthah," with whom he is thus classed, he won his title to that name, then the highest in the nation. He dwelt in his own birthplace, and like Gideon, or like Micah, made it a sanctuary of his own. There was still no central capital. Shiloh was gone. Shechem was gone. And Jerusalem was not yet come. All was as of old, yet uncertain and unfixed. The personal, family bond was stronger than the national. He went from year to year, indeed, in solemn circuit to the ancient sanctuaries—Bethel, Gilgal, Mizpeh—and "judged Israel in all these places;" but his return was always to Ramah (Stanley).

2. Louis the Fourteenth had granted a pardon to a nobleman who had committed some very great crime. M. Voisin, the chancellor, ran to him in his closet and exclaimed, "Sire, you cannot pardon a person in the situation of M——." "I have promised him," replied the king, who was ever impatient of contradiction; "go and fetch the great seal." "But, sire"—"Pray do as I order you." The chancellor returned with the seal. Louis applied them himself to the instrument containing the pardon, and gave them again to the chancellor. "They are polluted, now, sire," exclaimed the intrepid and excellent magistrate; "I cannot take them again." "What an impracticable man!" cried the monarch, and threw the pardon into the fire. "I will, now, sire, take them again," said the chancellor; "the fire, you know, purifies everything" (Biblical Museum).

3. It is difficult to realize the greatness of a historic figure after three thousand years, but Samuel must have been more than the Luther of his day. Uniting in himself all the highest offices of his nation—its supreme prophet, its virtual high priest, and its acknowledged ruler—his influence was intensified by the lofty singleness of his life and aim. Men could not forget, as his age increased, how Jehovah had chosen to make revelations through him while he was yet a child; how he had grown up in the sacred shadow of the tabernacle; how he had been a Nazarite from his birth; how fearless and loyal had been his enthusiasm for Jehovah; how incorruptible he had been as a judge; and how well his life had illustrated the high morality and godliness he had enforced. They had seen the religious revolution he had accomplished. The State, as a whole, in its great characteristics, owed, in fact, its noble future to his work. For he had in effect founded the order of prophets; he had prepared the way for the kings; and his revival of the Mosaic religion brought with it the future temple and its priesthood. Before his time Israel had had no real national existence, and seemed likely to perish entirely; yet he left it proud of its dignity as the people of God, and on the threshold of its highest glory under David (Geikie).

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DEDICATION.

Franklin Methodist Episcopal Church, Brockton, Mass.

ON an October Sabbath afternoon eight years ago, Mr. W. E. Beals, appreciating the fact that Sunday afternoon is often a restless and tedious time to active boys, invited several playmates of his son to spend a little time with them in the study of the Bible. Although some had been to Sunday-school previously in the day, they entered heartily into the plan of coming to this home; others joined them, and in a few Sundays between forty and fifty eager children gathered regularly to study the Sunday-school lesson. The nearest church being a mile away, the majority did not attend elsewhere. The school was recognized as a branch of the Central Methodist Sunday-school. The following September a neat chapel was dedicated, and with larger accommodations the attendance increased to eighty-four. In April, 1889, the Franklin Church was formally organized, the name being given in memory of Franklin Reynolds, son of Mr. Philip Reynolds, who died shortly before the movement began.

Rev. Frank Borton, of Boston University, was the first pastor, remaining about a year, when failing health compelled him to seek the milder climate of California. Rev. O. D. Keefe supplied until the next Conference, when Rev. H. A. Ridgway was appointed to the work. During a successful pastorate of two years the society grew rapidly, and early in the pastorate of his successor, Rev. F. Henry Spear, it was evident that a new building would soon become a necessity. By wise forethought the lot previously purchased was large enough to accommodate another building. Plans were prepared by Mackie Brothers and work commenced last April.

The building is 81 feet in length, and the extreme width is 52 feet. There are two towers, one 75 feet high, with belfry, the other 48 feet. Covered porches and steps lead to the front entrances. The architecture is plain, but attractive in general effect and detail. The interior of the building was planned so as to get the best possible use of every inch of room without sacrificing architectural beauty. The auditorium, 30 x 61, will seat 350. The pews are arranged in circular form and upholstered in crimson to match the carpet and pulpit furniture. Opening out of this and directly in line with the pulpit is a lecture-room, 30 x 24, with a seating capacity of 100, while above are parlors with equal seating, all of which can be thrown into the audience-room, making a total seating capacity of 550. Downstairs is a commodious vestry, 26 x 46, with seatings for 250, will be used as a Sunday-school room. To the rear of this are parlors, pastor's study, storage, etc. The interior finish is whitewood. The building is lighted with gas and heated with furnace throughout.

The total cost of the building was $9,000. Of this $3,500 was previously raised by subscription; and by the generous offer of Philip Reynolds, this amount was matched dollar for dollar, making a total of $7,000. On dedication day "Father" Reynolds pledged another $500, which, with other subscriptions, amounted to $1,050. This left the insignificant debt of $950, which we understand has been already reduced to $800, and it is confidently expected that by Conference time this will all be raised. In addition to the above, current expenses are all paid, and the pastor's salary deservingly increased $200.

The chapel is being remodeled for a parsonage.

The history and growth of this church is truly remarkable for New England: Within six years a membership of over 100; a Sunday-school enrolment of 183 under an exceptionally able superintendent, Mr. B. S. Kingman; and a property easily worth over $10,000.

Rev. E. H. Dupuy.

On Sunday, Oct. 6, the dedicatory exercises occurred, under the direction of Rev. S. O. Benton, presiding elder of Providence District. The sermon was by Dr. S. F. Upham, of Drew Theological Seminary, from the text: "Lead me to the rock that is higher than I" (Psa. 61: 2). It was a stirring evangelistic sermon and held the closest attention of the large audience. Following this was the impressive ritualistic dedicatory service of the church, Mr. Philip Reynolds presenting the building for dedication. In the evening the presiding elder preached from 1 John 5: 11, 12. Much credit is due the pastor, Rev. E. H. Dupuy, for his untiring labors. While busy with temporal affairs, he has kept the spiritual interest at constant revival point. A week's evangelistic services followed the dedication.

The building committee, who have given time and effort unsparingly, consisted of Philip Reynolds and B. S. Kingman.

Franklin Methodist Episcopal Church, Brockton, Mass.

Richard Watson thus defined preaching: "Preaching is not a profession, but a work of divine appointment, to be rightly discharged only by him who receives a commission from God, and fulfills it as under His eye and in dependence upon His promise, 'Lo! I am with you alway.'"

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THE CONFERENCES.

[Continued from Page 5.]

Revs. J. H. Bounds, G. I. Lowe and J. A. Corey Rev. M. B. Greenhalgh tarried at Berlin until the following Monday, preaching on the Sabbath, greatly to the satisfaction of his former parishioners.

Saturday, Oct. 13, within a stone's throw of our church edifice, a new manufacturing enterprise, undertaken by a large and reliable Massachusetts Company, had its beginning. It is expected that when the readers of the HERALD make their next visit to Berlin, a few months from now, they will notice, as they pass up Mt. Forest Avenue to our church, a new shoe-shop employing five hundred hands and in full operation. A new cotton mill is also expected in the near future. Multiplying business enterprises and a rapidly increasing population make large and urgent the need for a church home, the ordinances of religion, frequent revivals, and steadfast endeavor for the uplifting of men toward God in Christian life and experience.

West Bath.—Rev. C. H. Young, of South Paris, recently licensed as local preacher, has been supplying the pulpit here for several Sabbaths. He is cheered by large congregations and encouraged by the co-operation of the people. In a recent protracted meeting of eight days eleven persons professed conversion and united with the class, and two persons were reclaimed. JUNIOR.

New England Conference

Boston Preachers' Meeting.—The discussion of the removal of the time limit was continued by Rev. Dr. Charles Parkhurst, he taking grounds against the proposition. Bishop Taylor was introduced and welcomed with enthusiasm. He addressed the meeting briefly upon the work of his mission in Africa, speaking in special praise of the work of the women in the mission. He created a smile of merriment by saying that he "had seven missions mounted by women." It was requested that the discussion of the removal of the time limit be resumed at an early day, Rev. Drs. C. F. Rice and John Galbraith to open the debate.

Boston South District.

Boston, Temple St.—The popularity of the series of University sermons, as arranged by Rev. Charles L. Goodell, the pastor, was well attested by the full house that last Sunday greeted Rev. George E. Reed, D. D., president of Dickinson College, Carlisle, Pa. For an hour and a half Dr. Reed held the interest of the large congregation, many of whom were college students, under the sway of his oratory. His text was from Matt. 16: 3: "Ye can discern the face of the sky, but can ye not discern the signs of the times?" and his subject, "The Outlook of the Twentieth Century." An excellent abstract, nearly a column in length, of this able and eloquent discourse appears in the Boston *Journal* of Oct. 21. Rev. C. H. Payne, D. D., secretary of the Board of Education, will give the second address of this series next Sunday evening, Oct. 27. Dr. Payne will also occupy the pulpit in the morning.

Boston, Highland Church.—Rev. Ralph Gillam, evangelist, closed last week a series of services held for a fortnight in this church. The preaching was powerful and the interest genuine and pervasive. About twenty expressed a desire to begin the Christian life. Rev. John Galbraith, pastor.

Boston, Italian Church.—An Italian-American sociable, called a *festa*, was held, Monday evening, Oct. 14, under the direction of Rev. Gaetano Conte and Prof. W. D. Bridge. The people highly enjoyed the lively festivities, characteristic of their energetic nation. A pleasing entertainment was provided. Dr. Frederick Woods and Rev. Elwin Hitchcock gave happy congratulatory addresses.

West Quincy.—Rev. E. W. Virgin has relinquished the pastorate of this church, and Rev. A. A. Brown has been appointed to take his place.

Franklin.—The Epworth League officers chosen for the coming year are: President, Elsie V. Conant; vice-presidents, Emma Enegren, Anna Bright, Charles Enegren, Elvira Bright; secretary, Frank Willard; treasurer, Lula Willard. Oct. 16 the League gave a reception to members of church and congregation. A fine literary and musical program was carried out, after which refreshments were served in the chapel, which had been beautifully decorated for the occasion with autumn leaves. Socially it was a grand success and the League expects spiritual results.

Stanton Ave., Dorchester.—The work is prospering under the faithful ministry of Rev. J. P. Kennedy. In the issue of the *Stanton Ave Methodist* for October—a monthly paper devoted to the interests of the church—a generous column is devoted to an appeal for subscribers to ZION'S HERALD, closing with this significant and earnest paragraph: "Remember that the profits of ZION'S HERALD belong to superannuated preachers and widows and orphans, whom perhaps you know and love. I not only argue, as your pastor, I plead, please take the HERALD. Subscribe now."

Boston North District.

First Church, Somerville.—Last Sunday was observed with much interest as "Old People's day." Carriages were provided to secure the attendance of the aged and infirm people of the church. Rev. I. H. Packard, the pastor, preached a sermon appropriate to the occasion.

Trinity, Cambridge.—Rally day was observed on Sunday, Oct. 6. Dr. Eaton preached in the morning, and 4 persons were admitted to full membership and 1 was received by letter. In the evening Rev. Edward Higgins preached an inspiring sermon from the seventh chapter of Revelation. The following Wednesday evening a reunion of the members and "alumni" of the church was held under the auspices of Trinity Ladies' Aid Society. Over three hundred persons sat down to the well-spread tables. An orchestra was in attendance during the supper. After the supper addresses were made by Rev. J. M. Leonard, O. H. Durrell, Rev. S. Breen, Rev. E. Higgins, Jos. Pike, Jr., Hiram Leonard, Mrs. Chas. Lawrence, Chas. Fletcher, H. N. Hovey, Chas. S. Butters, and W. R. Adams.

Newton Lower Falls.—The official board has increased the pastor's salary $100 over what it was last year. The average congregations have about doubled in the last few months. Four church letters have been received. A very successful Demorest Medal Contest was recently held, which netted $15 profit. Sunday evening, Sept. 29, the pastor, Rev. O. R. Miller, preached a sermon on "The Great Temperance Argument for Woman's Suffrage," which has been most favorably quoted, and published in full in seven different papers.

Leominster.—The pastor, Rev. C. H. Talmage, has issued a very neat calendar, unique in its plan and execution. It announces "A Religious Festival of Days." The following are the special services for successive Sunday mornings till January: Harvest and Rally Day, Epworth League Day, Sunday-school Day, Temperance Day, Church Fraternity Day, Cyclists' Day, Consecration and Thanksgiving Day, Fellowship Day, Junior League Day, Missionary Day, Christmas Day, New Year's Day.

Oakdale.—This church has advanced the salary of their pastor, Dr. R. H. Howard, $200.

Newton Centre.—At the last communion 16 persons were received into church fellowship. The congregations are large and evidence increasing interest. Rev. E. H. Hughes is meeting with marked success in this his fourth year of service with this church.

Charlestown, Monument Square.—A recent visitor reports people and preacher mutually encouraged, congregations "inspiringly large," and finances in "good shape." Rev. J. W. Higgins, pastor.

West Chelmsford.—In this town lives Mrs. Mary L. Shedd, who was 92 years old Oct. 12. For about 78 years she has been a member of the M. E. Church, she and her sister being the first Methodists in the town of Chelmsford. They were converted in Lowell, and joined what is now St. Paul's. She is a long-time subscriber for the HERALD, and also *Illustrated Africa*. Her interest in all things good could not have been keener at fifty than now. She has been a widow about fifty years, and childless for many years, having loved and lost three children. She has a very pleasant home now, and for several years past, with a niece, Mrs. George A. Byam.

Charlestown, Trinity.—Extensive and very beautiful improvements have been made in the edifice. Last Sunday Dr. W. N. Brodbeck, the pastor, preached at the morning service on "The Offerings for the Tabernacle." He asked his people for $2,800. This sum seemed large, and to many it appeared out of the question that it could be raised. Dr. Brodbeck determined that no debt should be placed on the property if earnest faith and persistent work could prevent. So he ventured boldly to raise the entire sum. In less than half an hour not $2,800, but a round $3,000, were offered by this willing people. It was an hour of signal victory. This church "still lives" with a vigorous life. In the evening, under the leadership of Superintendent Geo. W. Smith, a most successful harvest concert was given by the Sunday-school. The school raised $50 of their $100 pledge to the church repair fund.

Boston East District.

Meridian St., East Boston.—Six were received in full from probation and 2 by letter, also 2 on probation, Oct. 6. This old church is enjoying prosperity along all lines. Large numbers attend the ministrations of the Word. Some are converted nearly every week, and a constant spirit of revival prevails. Since Conference 54 have been received into full membership from probation, and 8 by letter. Pastor Staples is planning three weeks of special revival work with his people. A neat Calendar is issued, giving the subject of each evening and inviting the people. The Sunday-school observed its 56th anniversary last Sunday with appropriate exercises.

Swampscott.—On a recent Sunday, 4 persons were received into the church by letter. A Chautauqua Reading Circle was organized with seven members during October. An excellent revival spirit prevails. Rev. A. C. Skinner is the very acceptable pastor.

Tapleyville.—The many friends of Rev. W. F. Lawford will be gratified to learn that he is in greatly improved health and was able to walk out last week.

Centre Church, Malden.—Last Sunday for the first time the Sunday-school was graded—the senior classes meeting in the auditorium; the intermediate in the vestry, where the lesson was illustrated by stereopticon and lecture; the primary department in its new room; and the kindergarten made up the fourth school under one roof. The kindergarten is the model of its kind in our Conference. There were present 619, and everything moved smoothly under the new *régime*, much to the encouragement of Messrs. Peabody, Wellington, Hawley, and their efficient assistants, who have labored with great zeal to make the school the best in the Conference.

Rockport.—The pastor, Rev. Edward E. Small, has been seriously ill for several weeks with typhoid fever, and the probabilities are that he will not be able to resume work for some time. Neighboring ministers of our own and other denominations are supplying his pulpit on Sunday afternoons. The social meetings are well sustained and the church is in a prosperous condition. U.

Suffolk Circuit Epworth League.—The first quarterly meeting of the Suffolk Circuit Epworth League was held in the *First Church, Everett*, on the evening of Sept. 26. Despite the rain, the trains, electrics and coaches brought large delegations of bright, enthusiastic young people, and by the time the exercises began, the church was well filled. After a stirring song service, Rev. E. Hitchcock led in prayer, Miss Alice Batcheider sang sweetly, and the roll was called, the chapters responding by repeating a passage of Scripture or by singing a hymn. The business of the meeting was then transacted, President Chas. O. Howe, of Everett, occupying the chair. After this Miss Ida Cragin gave a vocal solo. The address of the evening was by Rev. Charles L. Goodell, upon "Amusements." The audience showed their appreciation by a hearty vote of thanks. A social hour, with refreshments, followed. A novel and delightful scheme was carried out, by which everybody became acquainted with everybody else. The members of the entertaining chapter deserve much credit for the admirable way in which they welcomed the Leagues. The convention was a great success along all lines.

NELLIE L. BACON, Sec.

Springfield District.

Preachers' Meeting.—The annual district meeting of the Ministerial Association will be held at *Greenfield*, Nov. 13 and 14. A good program is being arranged. The Ministers' Wives' Association will meet at the same time and place.

Holyoke, First Church.—Rev. W. E. Knox enjoyed a most delightful summer abroad, visiting chiefly in Germany and Italy. Mr. Knox left his party at Dresden and traveled alone for several weeks. Alone with a guide he climbed Mt. Vesuvius four days after an eruption. In Rome, where he spent six days, he fell in with a party of Princeton students. At the Coliseum they were recognized as Americans by an Italian priest, who had lived in America, and had been in Holyoke. He invited the party to visit him the next day, promising "a nice talk and a little nice wine." They accepted and went. Over the door to his apartments this "Father Stefanini" had prepared as a welcome the stars and stripes beautifully draped. From Rome Mr. Knox visited Genoa, Pisa and Milan, at the latter place looking upon the famous painting of the Lord's Supper. He visited Lucerne, climbed the Rigi, passed on to Paris, over to London, thence to Edinburgh, Glasgow, across to Belfast, and back to London. The trip was enjoyable throughout. The nine weeks were well spent, and the pastor of First Church is better fitted for the closing six months of his five years' pastorate. Mr. Knox brought back several beautiful pictures.

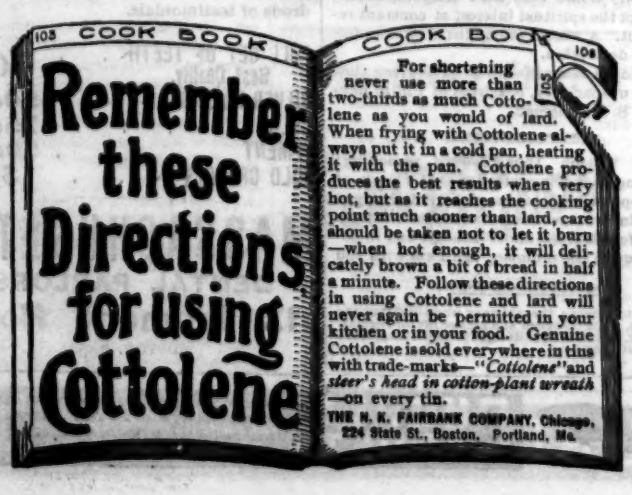
Holyoke Highlands.—Oct. 6, 3 were received by letter and 2 from probation. A C. L. S. C. has been organized with the following officers: President, Rev. B. F. Kingsley; secretary, Miss Luella Calids; treasurer, Mr. J. R. Parfitt.

Chicopee Falls.—The "Little Light Bearers," under the care of the superintendent, Mrs. George Bragg, held their annual supper, Oct. 2. More than thirty babies were present. One Roman Catholic lady brought her child, and said she is now to attend this church. New comers are constantly adding to this large congregation. This is one of the finest congregations on Springfield District. The Young Men's Bible Class has been organized into a chorus. Rev. N. B. Fisk is filling his fourth year with the usual amount of good works both new and old.

Greenfield.—Rev. Jerome Wood received 11 into full membership, Oct. 6. Good Tidings day was observed, Oct. 20. Preparations for the district meeting are being planned.

Florence.—The "Cheerful Givers" during the past year have, by entertainments and other-

[Continued on Page 16.]



GIGGLE GABBLE.

A Boston Philosopher's Merry Musings.

A Well-Aimed Shot that Hit the Mark.

Fashion's Follies Pierced by Witty Words.

When Oliver Wendell Holmes was asked his idea of an afternoon tea, he wittily replied that it could be easily defined in four words: "Giggle, gabble, gobble, git." How aptly this applies to the American way of eating. The food is swallowed in a hurry, and, half digested, remains a load on the stomach; the system is not nourished and thus the blood becomes impoverished. There is a feeling of fullness, with yawning, constipation, paleness of the face, icy coldness of the feet, faintness in the morning and drowsiness during the day. All these show that the blood is thick and stagnant, the result of eating improperly. Rich, red blood is needed, and to make this the stomach must be helped to do its work rightly. Nothing aids the stomach as much as a tonic, and thousands of people have learned that there is only one for such cases. Mr. S. W. McLaughlin, who resides at 243 Oxford St., Portland, Me., tried this tonic and here is the result in his own words.

"I have been troubled with dyspepsia for a long time, so that my food distressed me severely. Everything I ate distressed me and I often threw up my food, and my sufferings were severe. This continued for about three months.

"I employed doctors and several kinds of highly recommended medicines, but nothing did me any good until I struck Dr. Greene's Nervura blood and nerve remedy. I heard it highly recommended and went for it, and I am cured. I used five bottles."

What a world of good Dr. Greene's Nervura, the great blood and nerve remedy, did the writer of this letter. It helped him as he never had been helped before. You need such a tonic; you are suffering as he did; you can be cured as he was. It is useless to put off getting this grand medicine; every day that you wait means added torments. End your sufferings at once by taking the remedy which has saved countless thousands throughout the world and which is the wonderful discovery of the well known practicing physician, Dr. Greene, of 34 Temple Place, Boston, Mass., whom you can always consult either personally or by letter, without charge.

CHURCH REMODELING.

THOMAS W. SILLOWAY, Church Architect, No. 10 Park Sq., Room 8. Opp. Prov. R. R. Station.

Mr. Silloway's long practice in remodeling churches enables him to save and utilise all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a specialty, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given, on receipt of a letter so requesting.

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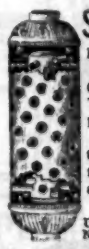

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Church Register.

HERALD CALENDAR.

S. S. Convention, Boston North District, at Worthen St. Church, Lowell, Mass., Oct. 23
S. S. Convention for Boston South District, at Milford, Oct. 24
Celebration of centennial of Methodism in Truro, Oct. 24
Norwich Dis. Epworth League Conference, at Trinity Church, Norwich, Oct 29
Preachers' Meeting, at Highland Ch., Lowell, Oct 30
Augusta Dis. Min. Asso., at Waterville, Nov. 4-6
Ladies' Aid Societies meet'g at Everett, 1.30 p. m., Nov. 8
New Bedford Dis. League Annual Convention, at First Church, Fall River, Nov. 12
Itinerants' Institute, at Mechanic Falls, Me., Dec. 2-5

ANNUAL MEETING OF PORTLAND DISTRICT EPWORTH LEAGUES, Wednesday, Oct. 23, at School St. Church, Gorham, Me. The relation of the Epworth League to the church, the world and the Bible, will be presented in a large number of 10-minute addresses. The program includes the following speakers: Rev. E. C. Strout, Rev. W. Canham, Rev. George R. Palmer, Rev. W. S. Jones, Mrs. A. Hodson, Mr. J. McIntire, Everett Kimball, Lottie E. Hill, Miss Alice O. Chick, Miss Mabel I. King, Rev. Robert Lawton, Rev. H. E. Prollock, Miss Annie Munger, Chas. B. Lamb, Mrs. E. S Baker, Miss Ermine Wilbur, Geo. Stansfield, Miss Lizzie Loring, Mrs. G. E. Knight, Maurice Bragdon, Miss E. M. Bartlett, Rev. C. C. Phelan and Rev. Wm. Nast Brodbeck, D. D.

Bring No. 8 Hymnals. Bring lunch for noon. Tea and coffee will be served by the local League, also supper for all delegates. Any who wish to stay over night can be accommodated. Epworth Leagues this is your meeting. Make it a success!

W. H. M. S.—The annual meeting of the Vermont Conference Woman's Home Missionary Society will be held at Williamstown, Oct. 31-Nov. 1. An interesting program has been arranged. At 2 p. m., after devotional exercises, addresses of welcome, and music, a "Bird's-eye View of Our Work," with map, will be given by Mrs. A. B. Enright. Reports of treasurer and secretary, and address of the president, Mrs. E. A. Barrett, will be followed by "Our Missionary Societies—Their Relation to Each Other," by Mrs. Thos. Tyrie, and "Thirty Minutes with the Children," by Mrs. R. B. Vaughan. Thursday evening the address on "Columbia as a Mission Field," will be given by Rev. L. P. Tucker. Friday morning reports of delegates from local auxiliaries will be heard. Miss Lenora B. Stevens will speak upon "Our Beneficiaries," and Miss Mattie Robinson on "The Tithe, when Instituted, when Abrogated." Reports of district secretaries and of the Columbus meeting will be followed by Mrs. F. W. Lewis in a paper on "An Ideal Member of the W. H. M. S." Friday afternoon, besides various reports, papers will be read as follows: "With the King for His Service," Mrs. A. H. Webb; "Christian Stewardship," Mrs. S. K. Hase; "A Missionary Journey," Mrs. J. O. Sherburne; "When, Why and How should we Read Missionary Literature?" Miss Mary Pomeroy. In the evening, at 7.30, an address on "Our Work for the Immigrants," will be given by Mrs. A. C. Clark, missionary at Immigrants' Home, East Boston.

Each auxiliary and circle is entitled to one delegate. The usual courtesies are expected from the railroads. It is hoped that every society will be represented. Send names of all planning to attend to Mrs. J. O. Sherburne, Williamstown.

MRS. ELLA C. ELMER, Conf. Cor. Sec.

Marriages.

KNOX—EASTERBROOKS—In Jamaica Plain, Oct. 9, by Rev. A. W. L. Nelson, Nathaniel B. Knox and Mary A. Easterbrooks, both of Boston.

RICH—WINANS—In Charlton City, Oct. 5, by Rev. E. A. Howard, George S. Rich and Florence L. Winans, both of Charlton City.

HALL—STEARNS—In Charlton City, Oct. 12, by the same, John F. Hall and Etta M. Stearns, both of Brookfield, Mass.

GRIMWADE—AKERS—Oct. 16, by the same, at same place, Henry C. Grimwade and Grace M. Akers, both of Charlton City.

QUARTERLY MEETINGS.

BOSTON SOUTH DISTRICT—THIRD QUARTER.

OCTOBER.

20, a m, South Walpole; 27, a m, Oxford;
20, p m, Walpole; 27, eve, Webster;
20, eve, Nepunset; 28, Temple St.;
22, Dorchester St.; 29, Brookline;
25, Bromfield St.; 30, Forest Hills;
31, Plainville (3d).

NOVEMBER.

1, Mt. Bowdoin; 13, Highland Church;
3, a m, Eglesion Square; 14, Highlandville;
3, p m, Revere St.; 15, West Medway;
3, eve, Bethany Church; 17, a m, City Point;
4, Jamaica Plain. 1st Ch.; 17, p m, Italian Church;
5, East Boston, Swedish; 17, eve, Atlantic;
6, Allston; 19, Rockport;
7, Lowell, Swedish; 23, Lynn, Swedish;
8, Baker Memorial; 24, a m, Hyde Park;
10, a m, Upton; 24, p m, North End Mission;
10, eve, Milford; 24, eve, West Roxbury;
11, Norwood; 25, Tremont St.;
12, Mattapan; 28, Boston, Swedish.

DECEMBER.

1, a m, Coral St.; 15, p m, Swe., S. Worcester;
1, p m, North Grafton; 15, eve, Grace, Worcester;
1, eve, Laurel St.; 17, Milibury;
2, Webster Square; 18, Shrewsbury;
3, Whitinsville; 20, Gardner;
4, Park Ave.; 22, a m, Quinsigamond;
5, Uxbridge; 22, p m, French Mission;
6, Holliston; 22, eve, Thomas St.;
8, a m, St. John's, S. Boston; 23, East Douglas;
8, p m, E. Camb'ge, Swedish; 24, Franklin;
8, eve, Malden, " 29, St. Andrew's;
9, Westboro'; 27, Dorchester Church;
10, Cherry Valley; 29, a m, Hopkinton;
11, Leicester; 29, p m, Southville;
12, Lake View; 29, eve, Morgan Chapel;
15, a m, Trinity, Worcester; 30, People's Temple.

JANUARY.

2, Winthrop St.; 5, eve, West Quincy;
3, Dedham; 6, Plainville;
5, a m, Parkman St.; 7, Stanton Ave.;
5, p m, Portuguese; 12, a m, Quincy, St. Paul's;
12, eve, Wollaston.

The quarterly conference will be held Saturday evening, when the visit is for Sunday morning. It will be a good thing to revive the love-feast for Sunday morning. Let us have revivals in all our churches this Conference year. Raise the full apportionment for benevolences. I am at your service in helping you in any way possible. J. H. MANSFIELD.

Osborn Road, Brookline, Mass.

CONCORD DISTRICT—THIRD QUARTER.

OCT.

Penacook, 13, a m; Gilmanton, 21, eve;
Chichester, 16, eve; Gilford, 23, eve;
Bow, 17, eve; Weirs, 23, p m;
Bristol, 19, eve, 20, a m; W. Thornton, 26, eve, 27, a m;
Franklin Falls, 20, eve; Ellsworth, 27, p m;
State S. S. Convention, Laconia, 29-31.

NOV.

Stark, 2, eve, 3, a m; N. Monroe, 16, p m, 17, a m;
Groveton, 3, p m, eve; Monroe, 16, eve, 17, p m;
Milan, 4, eve; Warren, 20, p m, 2 o'clock;
Ministerial Ass'n, Franklin Falls, 5, 6; East Haverhill, 20, eve; Littleton, 23, eve, 24, a m;
Stratford, 7, eve; Bethlehem, 24, eve;
Moultonboro', 9, eve, 10, a m; Whitefield, 25, eve;
South Tamworth, 10, p m; Jefferson, 26, eve;
Centre Sandwich, 10, eve; Colebrook, 26, eve;
Concord, B. M. Ch., 11, eve; East Colebrook, 29, eve;
Ramsey, 13, p m, 3 o'clock; East Columbia, 30, eve;
Plymouth, 13, eve; Haverhill, 30, eve.
Penacook, 14, eve;

DEC.

Haverhill, 1, a m; North Haverhill, 14, eve, 15, a m;
Piermont, 1, p m; Woodsville, 15, eve, 16, eve;
East Tilton, 5, p m; Suncook, 21, eve;
Tilton, 8, eve; Swiftwater, 21, eve, 22, eve;
Concord, 1st Church, 6, eve; Benton, 22, p m;
Landaff, 7, eve, 8, a m; Laconia, 1st Ch., 28, eve, 29, eve;
Lisbon, 8, p m, 9, eve; " Trinity Ch., 29, p m, eve.
Lancaster & Grange V., 10, eve;

See correction of apportionments in HERALD, Oct. 16.

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Money Letters from Sept. 30 to Oct. 7.

J C Ayer & Co., H S Angus, Marion Abbott, H D Bourne, J H Buckey, J M Bean, J W Blaney, G C Bryant, E E Chapman, Colby Academy, E G Curtis, Mrs Charles Cole, T W Douglass, W B Davenport, J A Dixon, F T Forsaith, W W Goodridge, Mrs L M Gilbert, M S Hill, Thomas Haworth, Mrs M W Hazard, C B Hall, A L Hodgman, A H Hanscom, Lorrell Holman, T W Hackett, E C Jones, Lucy Johnson, W E Lincoln, W A Loyne, A L Lindsey, A F Moody, W B Newhall, G C Ogden, Mrs G J Pettybridge, C C Phelan, J N Patterson, Mrs C W Pierce, W N Robie, B P Raymond, Mrs Ivory Smith, W H Starr, Mrs M Simpson, Mrs M L Smith, Subscription News Co., S E Strong, C B Sargent, A B Truax, The Proctor & Collier Co., The Edwin Alden Co., The Portland Transcript, Mrs J Whittaker, Mrs N L Walkup, J P Wragg, H C White.

Also from Oct. 7 to 14.

W A Alexander, S B Allen, C Armstrong, F W Brooks, Dr W Birge, J H Bennett, Cranston & Curts, H W Colley, Mrs A Chick, G M Carl, A I Colcord, Climax Mfg Co, Columbia Chemical Co, Dauchy & Co, H D Deets, W H Dunnack, E B Gay, C H Griffin, Guide Print & Pub Co, Thos Howarth, Solomon Jordan, E F Jones, E W Kennison, H J Laskey, F T Lovett, M J Laughton, Jos H Mansfield, G W Mansfield, Mrs W W Marsh, I N Mayo, Mrs A B Pierce, Mrs E A Porter, Mrs A L Robinson, Carlton H Rich, F G Schneck, J T Small, P B Scribner, Syracuse University, James Tyler, Mrs R H Thode, E D Tuell, W J Thompson, Putnam Webber, W E Walker, John Wanamaker, A E Winship, C W Weymouth, W H West.

NEW ENGLAND CONFERENCE CENTENNIAL MINUTES.—As the New England Conference will hold its hundredth session next spring, it is in contemplation to bring out at that time an illustrated historical number of the Minutes worthy of the occasion. The editorial committee appointed to supervise it will be very glad to receive suggestions as to its contents from any source. In a multitude of counselors is largest wisdom. Members of the Conference especially are invited to send, as soon as possible, their advice in the matter to the undersigned. JAMES MUDGE, Sec.

S. S. CONVENTION, BOSTON EAST DISTRICT, at Maple St., Lynn, Wednesday, Oct. 30, under the direction of the New England Conference Sunday School Society.

PROGRAM.

2 p. m., Devotional service, J. F. Allen; 2.15, Address of welcome, Edward Higgins; 2.25, The Sunday-schools of Boston East District, J. O. Knowles; 2.45, The Graded School, O. W. Hutchinson; 3.15, The Sunday-school Concert: Is It a Help or Hindrance? W. T. Worth; 3.45, Essentials to Successful Teaching, George H. Clarke; 4.15, The Greatest Need of Our Sunday-school, L. W. Staples, George M. Smiley, Mr. Andrew Case, F. H. Knight; 4.50, Question-box; 6, supper.

7.30, Devotional service, W. H. Thomas; 7.45, The Sunday-school: Our Best Harvest Field, J. M. Leonard; 8.15, Defects in the Sunday-school of Today, George S. Chadbourne.

GEORGE H. CLARKE,
N. T. WHITAKER,
W. F. LAWFORD, } Com.

FIFTH ANNUAL SESSION OF THE COLLEGE ASSOCIATION OF THE METHODIST EPISCOPAL CHURCH to be held at Ohio Wesleyan University, Delaware, O., Nov. 13-14.

PROGRAM.

1. Report of committee appointed, meeting held in November, 1894, to formulate matters pertaining to the work of education, which, in the judgment of the Association, should be brought before the next General Conference. Committee: Drs. Bashford, McDowell and Payne. 2. To What Extent may the Laboratory Method be Employed in College Work? Discussion to be opened by President Wilder, of the Illinois Wesleyan University. 3. Should Chapel Exercises be Compulsory? Discussion to be opened by President Crawford, of Allegheny College. 4. How can Methodist Children be Induced more Largely to Attend the Institutions of the Church? Discussion to be opened by Chancellor Day, of Syracuse University. 5. What should Be the Program for Commencement Day? Discussion to be opened by President Rogers, of Northwestern University. 6. How much Authority should be Vested in a College President by the Governing Board? Discussion to be opened by President Marsh, of Mount Union College. 7. Should the College Association be Enlarged so as to include Principals of Collegiate Preparatory Schools and Presidents or Deans of Theological Seminaries? Discussion to be opened by President Reed, of Dickinson College. RESERVE TOPICS: Under what Conditions is it Wise for a College to Maintain a Preparatory Department? To What Extent should Social Amusements be Prohibited among College Students? Influence of Fraternities on College Life, and the Extent to which They should be under Control of College Authorities. The Matter of School and College Advertising.

Wednesday, Nov. 13, 4.30 p. m., meeting of the Association with the students of the Ohio Wesleyan University, on invitation of the President. Program of exercises to be arranged by President Bashford.

J. P. D. JOHN,
HENRY WADE ROGERS,
GEO. EDWARD REED, Sec., } Com.

NOTICE.—The General Committee, composed of the Bishops and General Conference district representatives, with the officers and representatives from the Board of Managers of the Freedmen's Aid and Southern Education Society, will meet in Chicago, Monday, Nov. 11. The first session will begin in First Church, corner of Clark and Washington St., at 10 a. m.

J. C. HARTZELL, } Gen. Secs.
J. W. HAMILTON, }

Dr. Alfred K. Hills, editor of the New York Medical Times, says: "The Flour of the Entire Wheat as ground by the Franklin Mills Co., Lockport, N. Y., is the best cereal food. This flour of the whole wheat is the nutrient par excellence."

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The People's Bible History. Prepared in the Light of Recent Investigations by Some of the Foremost Thinkers in Europe and America. Illustrated Copiously and Beautifully, and Accompanied by Portraits of the Several Authors. Edited by Rev. George C. Lorimer, LL. D., with an Introduction by the Right Hon. W. E. Gladstone. Henry O. Shepard Company: Chicago. E. B. Hall, manager for New England: 15 State Street, Boston.

The "People's Bible History," here brought before us for examination, is a marvelous specimen of book-making. In its material proportions and mechanical execution, in its wealth of learning and in literary and artistic expression, it has no equal in the market. It covers a broad field, and covers it well. The plan of the editor was at once unique and comprehensive. In bringing out his great work he determined to make use of other pens, and in making use of them to afford some variety of view without destroying the general harmony of the book. He has been fortunate in securing so good a corps of fellow-helpers, some of them experts in their departments, and all of them scholars of recognized ability. They represent different types of scholarship, different fields of investigation, and different organizations of Christian believers; and, while looking at various sides of the Gospel, they hold the fundamental truths of the Christian system in common. With such a company of investigators, we may reasonably suppose the field would be thoroughly canvassed and untenable positions would be abandoned in favor of such as can be securely held, even in this age of conflict and doubt.

The following are Dr. Lorimer's co-workers in this great literary enterprise: An introductory paper by William E. Gladstone; "Literature of the Old Testament," by Prof. A. H. Sayce, and the "Manuscripts of the Old Testament," by Prof. Samuel I. Curtiss; "From the Creation to the Dawn of History," by Farrar; "From the Call of Abraham to the Bondage of Israel," by E. H. Capen; "From the Birth of Moses to the Beginnings of Freedom," by F. W. Gunsaulus; "From the Patriarchal Tent to the Priestly Tabernacle," by G. F. Pentecost; "From the Invasion of Canaan to the Last of the Judges," by R. S. MacArthur; "From the Rise of the Monarchy to its Decline," by M. Summerbell; "From the Division of the Empire to the Last of the Kings," by Frank M. Bristol; "From the Captivity in Babylon to the Return of the Exiles," by W. T. Moore; "From the Close of the Old Era to the Beginning of the New," by Edward Everett Hale; "Literature of the New Testament," by Joseph Agar Beet; "Manuscripts of the New Testament," by Caspar Rene Gregory; "From the Birth in Bethlehem to the Crucifixion on Calvary," by W. C. Wilkinson; "From the Descent from the Cross to the Ascent to the Throne," by Samuel Hart; "From the Outpouring of the Spirit to the Death of St. Paul," by J. Monro Gibson; "From the Fall of Jerusalem," by George C. Lorimer. The paper of Mr. Gladstone is a broad and careful survey of the whole field — a sort of reconnoissance in force, preparatory to the advance of the main columns to strike the enemy in detail. He dwells upon the high office of the Holy Scriptures as the repository of Divine truth and the instrument of religious teaching; the wide circulation of the Divine Book, especially through the agencies of the various Bible Societies; and the vast influence exerted by it both upon individual character and associations of men. Mr. Gladstone is optimistic; sunlight gilds all his pages; he is filled with the spirit of the better prophecy, of the dawnlighting of the Spirit, and of the refreshing from on high. He notices that statesmen who are called to take a broad view of life on its many sides are more likely to retain their faith in the supernatural than men who have made a continuous study of natural law.

The sketches made by the other contributors are at once learned and popular. The results of the most careful study and research are embodied in clear and forcible language. The deep things in the history are under investigation, but are brought out, as it were, by the search-light and the microscope. In the whole book there is hardly a dull page. Each writer follows the providential trend in which are found both Jew and Gentile, both the covenant people and those outside the covenant. The book cannot fail to help forward the cause of Christian truth and to kindle in the devout reader a sense of the great value of the Holy Scriptures as a fountain of inspiration and an instrument of education for the human race.

In addition to the letter-press, the work is enriched by many and magnificent illustrations. It contains portraits of the contributors on steel and wood, reproductions of the famous drawings of David Roberts, the tragic pictures of Martin, the figure pieces of Bida, facsimiles of manuscripts, photogravures, maps and diagrams. The volume is a quarto of 1,242 pages, gilt-edged and leather-bound. The only criticism we would make is that the book is too large for easy handling.

A Critical and Exegetical Commentary on Judges. By George Foote Moore. New York: Chas. Scribner's Sons. Price, $4.

This latest instalment of the "International Critical Commentary" was prepared by Prof. Moore, of Andover, and sustains the reputation of the series for accurate and wide scholarship, given in clear and strong English. The author opens with a luminous introduction, in which he dwells upon the age, authorship, canonicity and contents of the book. Its chief interest lies in the picture it affords of the condition of the people in an age of transition and confusion. The introduction contains the results of criticism, thus far, on the book. The Judges is claimed to belong to the seventh century B. C., perhaps to the times of Manasseh. The technical details of criticism are found in the body of the work. The scholarly reader will find delight in the perusal of this admirable commentary.

The Preacher and his Place. By Rev. David H. Greer, D. D. New York: Charles Scribner's Sons. Price, $1.25.

This volume contains the course of eight lectures delivered by Dr. Greer on the Lyman Beecher foundation at Yale. The author is the rector of St. Bartholomew's Church, New York city, and one of the most thoughtful and vigorous preachers in the American pulpit today. Of the many excellent Yale lectures these are among the very best. They are characterized by strong sense and vigor of expression. Given in the direct style, they leave their impress upon the mind of the reader. The author furnishes pictures of the preachers of the past and present; indicates the contents of the preacher's message on ordinary and special occasions; gives the mode of the preacher in preparing his message and himself; and finally tells what the preacher should be in his parish and how to make the most of himself. The student and young preacher will find instruction and inspiration in the reading.

Last Poems of James Russell Lowell. Boston: Houghton, Mifflin & Company. Price, $1.25.

This little book contains ten poems written by the author in his later years. Eight have already appeared in magazine form, two are issued for the first time. They are all characterized by Lowell's strength, breadth, good sense and inspiration. "The Oracle of the Goldfishes" leads, and is the longest of any. The last one, on General Grant, bears marks of strength, insight, truth and critical acumen.

Margaret Winthrop. By Alice Morse Earle. With facsimile Reproductions. New York: Charles Scribner's Sons. Price, $1.25.

In the colony of Massachusetts Bay John Winthrop acted a conspicuous and honorable part. He was many times governor, and exerted a controlling influence on the controversies and enterprises of the first colonists. Margaret, his wife, was an attractive and worthy woman, whose interesting biography is recorded in this little volume. The narrative begins with the life of the family in the Old World. Her maiden name was Tyndal, and she was daughter of Sir John Tyndal, Master in Chancery. By her marriage with John Winthrop she was brought to Boston. The home life in both Old and New England is portrayed, and delightful chapters are given on the social and religious condition of Boston.

The Song of Hiawatha. By Henry Wadsworth Longfellow. With Illustrations from the Designs of Frederic Remington. Boston: Houghton, Mifflin & Company. Price, $2.

Longfellow ventured on "Hiawatha" with many misgivings and doubts. He had attained already an assured popularity as a poet, and was unable to decide, up to the very hour of publication, whether the new song would increase or diminish his fame. The moment it came from the press the critics lighted upon it as though it were a dead carcass for birds of prey; but, meantime, the people bore it aloft in triumph. Edition after edition was sold, and the folly of the critics was rebuked. "Hiawatha" was not born to die. A song so full of music, so instinct with rhythm, such a picture of the great Indian past, will be sure to float down to the future on the rapidly swelling stream of our American literature. This new illustrated edition will be welcomed by the reader.

Magazines.

— The October *Magazine of Art* is an attractive number. "An Old Buck" (the frontispiece), from the painting by J. Girardet; "At the Bookstalls," by Jean Sala; and a "Study," by Frank Dicksee, are the full-page pictures. The leading paper is by Walter Armstrong — a sketch of George Clausen, A. R. A., with his portrait and six illustrations from his works. "The Place of Sculpture in Daily Life," "Our Graphic Humorists" (II), "Lace at the South Kensington Museum," "The Salon of the Champs de Mars," "Medallion Portraits on the Exterior of the New National Portrait Gallery," are other papers, fully illustrated. (Cassell Publishing Co.: 31 East 17th St., New York.)

— *Babyhood* for October is filled with helpful advice and suggestions for young mothers. Among some of the topics treated are: "How Tony was Tamed," "From a Mother's Retreat," "Nursing in Infantile Skin Affections," "Nursery Gymnastics," "Dolls: Psychologically Considered," "Why the Baby Cries." In "Nursery Problems" and "The Mothers' Parliament" will be found very much that will prove of great assistance in the management of infants and young children. (Babyhood Publishing Co.: 5 Beekman St., New York.)

— *Lippincott* for October contains as its novelette for the month, "My Strange Patient," by William T. Nichols. The shorter articles include: "Ethics and Economics," "French Roads," "The Train for Tarrow's," "Domestic Service," "The Highways of the World." (J. B. Lippincott Co.: Philadelphia.)

— The October *Music* has for a frontispiece a view of the intelligent and benevolent face of Miss Anna Millar, manager of the Chicago Orchestra. John L. Mathews leads in a translation of "Personal Memoirs of Charles Gounod." O. B. Pierce considers "Robert Browning as a Musician." B. Brandt furnishes a "Historical Sketch of the Violin." The number contains some dozen articles, and touches, in one way and another, most points of current interest to those devoted more or less fully to music. (Music Magazine Publishing Company: Chicago.)

— *McClure's Magazine* for October has for a frontispiece an elegant steel-engraving of Gen. Miles as he appears today with his new honors. The General is also given, from his youth on, in a series of pictures and in biographic notice. This number contains several notable articles. James Creelman has a most interesting sketch of "The London Times." Anthony Hope, the author of "The Prisoner of Zenda," contributes another Zenda story. "The Crime of Count Nikolas of Festenburg," is an account of adventures and hairbreadth escapes which stir the blood. Cleveland Moffett gives a description of O'Donovan's and Eakin's equestrian statues of Grant and Lincoln. The number is both full and fresh. (S. S. McClure: 30 Lafayette Place, New York.)

— The *Review of Reviews*, always full and fresh, furnishes an unusually fine list of articles in the October number. It has for a frontispiece a striking portrait of Sir Cecil Rhodes, Premier of Cape Colony. The panoramic unfolding of "The World's Progress," with portraits of the actors for the month, leads and is followed by "The Record of Current Events," "The Current History of Caricature," and outlines of the leading articles found in the magazines of the month. There are several special articles in this number of striking interest. "Religious Journalism and Journalists," by Geo. P. Morris, presents a broad and accurate view of the whole field. "The Canadian Libraries" is well [illegible] written by William B. Shaw. "The Civil Service Problem in Australia" is given by Percy R. Meggy. "The Maori; Politics and Social Life of the Native New Zealander," is by Louis Becke and J. D. Fitzgerald. "Matabeleland under the British South African Company," is Sir Frederick Frankland's description of the splendid operations of Sir Cecil Rhodes and his newly acquired territory in interior Africa. (Review of Reviews: 13 Astor Place, New York.)

— The October *Arena* has for a frontispiece a striking likeness of Will Allen Dromgoole. The editor, B. O. Flower, leads in an illustrated paper upon "Chester-on-the-Dee." An article on "An Era of Fraud and Embezzlement," follows. A third paper is given by Helen H. Gardener, on "A Battle for Sound Morality," in the endeavor to raise the "age of consent." James M. Ashley writes upon the reorganization of the Supreme Court. Rev. Walter Allen Evans contributes a criticism, "Preacher and Plutocrat; or, The Corruption of the Church through Wealth." Dr. William C. Cooper provides a paper on "Occult Manifestations," containing a criticism on the claims of hypnotism as a manifestation of the supernatural. Alfred Milnes has a labored article upon "Vaccination an Error — Its Compulsion a Wrong." Robert Grieve shows "Why the Workers Want." Several women contribute brief papers on the labor problem. As these titles show, the number abounds in suggestive papers. (The Arena Publishing Company: Boston.)

— The *North American Review* for October contains a dozen articles, every one of which the reader will carefully consider. Governor Atkinson of Georgia leads in an able article explaining the character, design and tendency of the Atlanta Exposition. Dr. Williams writes on "Politics and the Insane." Hiram S. Maxim, who has long had aerial navigation on the brain, contributes "Birds in Flight and the Flying Machine." Dean Farrar of Canterbury considers in a fruitful and suggestive way "Some Problems of the Age" — great cities great wealth, great poverty, and the like. There is "A Study in Wives" — a symposium by Max O'Rell, Grant Allen, Karl Blind and H. H. Boyesen. Governor Ross predicts the "Future of the Arid West" — the ownership and development by the State. Lady Jeune tells of "English Women in Political Campaigns." "The Liquor Question" is discussed in a symposium by Drs. Waldo and Walsh and Rev. Dr. F. C. Iglehart. "Personal History of the Second Empire," "Hunting Large Game," and "Is Socialism Advancing in England?" are other titles. (North American Review: 3 East 14th St., New York.)

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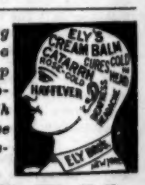

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Obituaries.

Prentiss. — Mrs. Sarah Prentiss was born in Hubbardston, Mass., Aug. 31, 1820, and died in the same town, Sept. 14, 1895, aged 75 years.

In early life she gave her heart to God and united with the Methodist Episcopal Church at Hubbardston, being one of its first members. She was a faithful worker in the church for nearly sixty years until she was summoned to the church triumphant. She lived an exemplary Christian life, and was loved by all who knew her both in and out of the church. Her devotion was deep, her character above reproach, and her influence was sweet and tender, always falling as a benediction upon all. She was of a bright and cheerful nature, and by her love and kindness won a large circle of friends who are made sad at her death. Her loving nature, faithful and sweet spirit, and kindly feeling gave force to her purposes, to her words, and to her actions.

June 4, 1844, she was united in marriage with Spencer Prentiss. For over fifty years they had traveled the journey of life together. She had wrought her life into the home; she filled it with cheerfulness and sunshine. Forgetful of self, she was ever ready to minister to the wants of husband and children, to sympathize with the sorrowing, and to comfort the bereaved.

She leaves a husband, five children, one brother, and a large circle of relatives and friends to mourn their loss. She was a devoted wife, a faithful mother, an earnest church worker, and a true friend to the community. She rests from her labors, and truly it may be said of her: "She hath done what she could." "Blessed are the dead which die in the Lord." W. W.

Gardner. — The church at Gardner's Lake, Conn., has lost one of its loved and respected members in the death of Cyrus Gardner, who for fifty years was one of its most active workers. He died Aug. 25, 1895, aged 80 years and 2 months.

In 1845 he was converted and joined the church. He at once entered upon the work with the same zeal and earnestness which he exercised in his secular business affairs, and was elected trustee and steward, filling these offices very acceptably until the day of his death. At the age of eighteen he left home to learn the trade of carpenter and builder, but his quiet nature preferred the farm, and he returned home. Even here he was sought after by those who wanted assistance or advice, and they did not seek in vain. Not only was he posted in the art of building, but in the law of the State was considered good authority. He administered many estates, always giving universal satisfaction. He represented his town in the legislature two years, and has held many offices in the town. As a friend of education he stood foremost, and was treasurer of the school committee at the time of his death. When remonstrated with by his friends who thought the care and responsibility too much for him, he said, "If I lived for myself I would not do it; but I have received great benefit from my fellow-men, and I should not want to leave this world without trying at least to show my gratitude by doing what little I can." He was a constant attendant at Sabbath-school, and seemed to delight in all its services, taking an active part, and thought not that he was too old to attend. When a prize was offered for the most regular attendant, he entered the contest and received the prize, much to the chagrin of some of the younger members.

In all things his aim was to become a workman that needeth not to be ashamed, especially of his religion and his God. His voice was raised in admonition when the cause of Christ was in any way assailed or slandered. Although a man of very few words, yet at such times they would be such as would cut like a two-edged sword, and the scorner would be glad to leave his presence. His life was a living example of what a Christian should be, and his influence will be felt as long as his name shall be remembered. His testimonies in prayer-meeting were such that all could understand and remember. His last testimony was: "My voice often fails me, but the love of God never fails." "He walked with God." GEORGE W. CRABB.

Johnson. — Sarah C. Johnson was born Jan. 11, 1829, in Canton, Mass., and passed with triumphant tread to her heavenly reward from Brookfield, Mass., Sept. 26, 1895. One son, Mr. Curtis M. Parker, of St. Louis, two sisters and one brother — Mrs. Sprague, of Wollaston, Mrs. Newton, of Montague, Mr. Curtis, of Marlboro — are left to mourn their loss. With them are united the sympathies of a host of friends.

Converted at twelve, Mrs. Johnson entered into the enjoyment of a Christian experience and service which has told the story of its power and beauty for over fifty-four years. During her childhood she was quick in perception and remarkably fond of study. These qualities, fostered under the favoring roof of a minister's home, developed within her a spiritual culture which molded her whole life.

Thirty years ago Mrs. Johnson came to Brookfield and joined the Methodist Church. During all these years she has been a molding power in the society, and belongs to the history of Brookfield Methodism as one of its strongest financial and spiritual supports. One beauty of her giving was the element of self-sacrifice which accompanied every gift. Her testimony never failed to move the heart, for it came from the transparent streams of a pure and noble life. Her Sunday-school class of years gone by will never forget the message which always came from her lips: "All things work together for good to them that love God."

The cause of missions found in her one of its most intelligent and stalwart defenders. The same could be said of her relations to the temperance movements of the day; for she never missed an opportunity to strike a heavy blow against the dreaded monster of the saloon.

Her influence in the home was wonderful. Many are the sermons she preached by word and deed to the boys who year after year ate at her table and slept under her roof; to the little children who knocked at her kitchen door for the temperance papers she was accustomed to distribute; and to the sick and sorrowing to whom she so beautifully ministered. Principle, duty and love characterized her whole life of Christian service. Rarely do we meet a person whose life is so many-sided and well-proportioned.

We all feel most keenly the personal loss which has come to our church and town; yet we are comforted when we think that victory has triumphed over the grave and crowned the life. Mrs. Johnson was ready and anxious to go home and meet her Saviour. Today she lives a larger and richer life than when she was in our midst. May her mantle fall upon us who were privileged to witness the example of her Christian experience! JOHN R. CHAPPEE.

Atwood. — Mrs. Martha C. Atwood passed peacefully into life eternal, Sept. 24, 1895, at the good age of 83 years.

She was born in Barre, and from her father, John Sherman, inherited qualities which, under the influence of Divine grace, made her a strong woman both in endurance and service. The early struggle for an education, when physicians said she could not live long, was an excellent discipline, which not only strengthened her for other trials, but gave to her nature in its formative period that love of knowledge which distinguished her to the end.

Her marriage to Charles Rice Atwood, though it terminated after a short time, proved to be a union which even death could not dissolve, and in a strong, healthful and useful widowhood of fifty-six years she waited in hope till she should again be with him. The death of Mr. Atwood occurred just as the family were settling upon a farm at Dixon, Ill. Then, with three children to mother, she felt the need of the mothering care offered in that promise, "Like one whom his mother comforteth, so will I comfort thee." Here began that trustful Christian life which was continued at Barre, where she resided for some years of her widowhood, and the last thirty-three years of which were passed in Trinity Church, Springfield.

A faithful servant of Christ was this dear old saint, and a brave and true mother to the three children who have risen into mature life under her care, not merely to call her blessed, but to perpetuate her memory and works by their personal devotion to the same Master. Her son, John H., is engaged in educational work at Salem, Ore.; Charles F., a member of the North Congregational Church, Springfield, shared in the blessings of a home presided over by his mother to the last; and in the home adjoining dwells Cyrus W. Atwood, who has been a class-leader, honored and beloved, in Trinity Church, for more than thirty years.

HENRY TUCKLEY.

Noyes. — William F. Noyes died in Allston, Sept. 17, 1895, aged 68 years and 17 days.

Mr. Noyes was converted about sixteen years ago, at the People's Church in this city, under the ministrations of Rev. Dr. J. W. Hamilton. After a little he removed to the Tremont St. Church; and a few years later — about eight years ago — removed his family and church relation to the Allston Church, where he has been a most consistent, faithful, and beloved member.

His conversion was radical, and his hope sustained him in the trying hour of severe sickness, death and separation from all that he held dear in this life. There were no dark clouds at the last, but his sky was bright and clear all the while. He was a genuine Methodist, wholesouled in his loyalty to his church and his pastor. He loved the services of God's house, including the class and prayer-meeting, and his testimonies were clear and strong. His life, not only in the church, but in the home and the shop, was a constant witness to the genuineness of religion and the power of Christianity.

He leaves a wife and son, who mourn their loss, but rejoice in the victory which he has won.

C. H. HANAFORD.

Currier. — Orin Stephen Currier was the son of Reuben W. and Lois Stevens Currier, and was born at East Kingston, N. H., Aug. 6, 1828. He died of apoplexy in the same house where he was born, Oct. 3, 1895.

Being allowed to follow his bookish disposition, he early graduated from Kingston Academy, becoming its teacher of drawing at the age of eighteen. When twenty-two years old he went to Boston to seek or make his fortune. Unlike many others, he was reasonably successful, retiring after a score of years from the dry goods business with a modest competency. With a craving for knowledge, he began to read law, and graduated from the Law School of Boston University, I am told, in 1873.

During sixty-five years of his life he remained unmarried, doing his best in all official stations and business relations to maintain the honor of a Methodist Christian, as he never hesitated to announce himself to be. But in April, 1893, having renewed an acquaintance, suspended for many years, with Miss Sarah Kinney Peirce, youngest sister of Rev. B. K. Peirce, and daughter of Rev. Thomas C. Peirce, they were married, and from that time forward did their best in the ancestral home at East Kingston to honor the memory and perpetuate the practice of "ye ancient tyme," keeping open house for all the children of the King who came that way.

His funeral was largely attended, and the half-masted flags on all the school-houses of the town bore witness to the sorrow of the people for the loss of the chairman of the educational board.

Early identified with the Methodist Episcopal Church, he has been true to her alike in private and official position; in Bromfield and Tremont St., Boston, no less than in East Kingston. Truly, "the memory of the just is blessed."

G. W. N.

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Review of the Week.

Tuesday, October 15.

— The Sunday closing law to be enforced in St. Louis.

— Workmen attack a religious procession in Spain; they shout, "We want work, not sermons."

— A new Russian-French alliance.

— English warships bombard the town of Zabara, Arabia.

— Spain's force in Cuba now numbers 80,000 men.

Wednesday, October 16.

— President Cleveland returns to Washington from Gray Gables.

— Reported defeat of 2,600 Spaniards by 800 Cubans under Gen. Maceo; 395 Spaniards killed or wounded, including 15 officers.

— Mothers' and Children's Day at the Atlanta Exposition; Mrs. Emily Huntington Miller one of the speakers.

— Police refuse protection to Armenians in Constantinople; they flock again to the churches.

— Fort Wayne, Ind., celebrates its 100th birthday.

— The American Board begins in Brooklyn its 86th annual session.

— The American ship "Parthia," bound to San Francisco from Liverpool, burned at sea; the captain, mate, and nineteen of the crew missing.

— The Chinese government promises to execute eighteen more of the Ku-cheng murderers.

— The Episcopal Convention postpones consideration of the Revision question to 1898.

Thursday, October 17.

— St. Louis' new City Hall declared to be unsafe; cast-iron columns containing plugged blow-holes found in the $2,000,000 structure.

— Rioting in Agram, Hungary; Croatian students burn the Hungarian flag.

— Proposals for Armenian reforms accepted by the Turkish foreign office.

— M. Resseguier, manager of Carmaux glass works, France, whose employees are on strike, shot at and wounded.

— The trustees of Tufts College contest the will of the widow of Dr. A. A. Miner.

— The body of Korea's murdered Queen found.

— More than $6,000,000 expended on national cemeteries.

— The Masonic Temple in this city, recently partially burned, to be sold and a new Temple built.

Friday, October 18.

— Roman Catholics forbidden by the Pope to take part in religious congresses.

— The "St. Paul" proves herself an excellent sea boat.

— England sends an ultimatum to the King of Ashanti.

— The New York Presbyterian Synod votes to approve the action of the Otsego Presbytery in licensing a student of the Union Theological Seminary, which is under the ban of the General Assembly.

— The Sons of the American Revolution express sympathy for Cuba in her struggle.

Saturday, October 19.

— Reported destruction of the English mission stations in Amoy, China.

— Blanchester, O., almost destroyed by fire.

— A trolley express service to be started in Newark, N. J.

— The new battle-ship "Indiana" makes a record of 15.61 knots on her official trial trip.

— Morris Schoenhols, of New York, the convicted fire-bug, sentenced to State prison for forty-eight years.

Monday, October 21.

— A shrinkage in two weeks of $50,000,000 in the market value in London of thirty South African mining companies.

— England sends an ultimatum to Venesuela demanding reparation for the arrest of English policemen, and stating the terms on which the boundary dispute will be settled.

— The gunboats "Nashville" and "Wilmington" launched at Newport News, Va.

— The forgeries of A. K. Ward, of Memphis, Tenn., who has fled with his wife to Honduras, amount to $300,000.

— Death of ex-Gov. Oliver Ames of Massachusetts at his home in North Easton, after a severe illness.

Ira D. Sankey, who is now writing the history of the "Gospel Hymns," together with incidents of blessing in connection therewith, wishes very much that ministers, Christian workers and others, would send him in writing accounts of striking incidents that may have fallen under their own personal observation, in connection with the use of these sacred songs. Only well-authenticated facts are asked for by Mr. Sankey, whose address is 148 South Oxford Street, Brooklyn, N. Y.

The china loving-cup is the one thing this season that has taxed the dealers to keep up with, although its use is more as a flower holder. China brush and comb sets and collar boxes are among the novelties at Jones, McDuffee & Stratton's.

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THE CONFERENCES.

[Continued from Page 13.]

wise, raised money enough — with $25 to spare — to pay for the education of their adopted girl in India, who has been named Florence Durgin, for the wife of a recent pastor and for the church.

Chester. — Revival services have been held for two weeks, which resulted in quickening the spiritual life of the church. Miss E. S. Tobey, of Boston, rendered valuable service. On Oct. 6, 5 persons were baptized, 5 received on probation, and 1 by letter. This church has the record of suffering more by removals than any other church on the district. Fifty letters have been given during the present pastorate of eighteen months. Rev. R. E. Smith is pastor.

St. Luke's. — Rev. W. G. Richardson received 4 into full connection, Oct. 6. The old plan for the building of a church here, which would merge the present chapel into the new building, has been discarded, and an architect has been secured to prepare plans for a new stone church. This does not mean that work will be begun at once. This church, however, greatly needs the new building. The minister has issued a neat card of attractive subjects for Sunday mornings for sixteen sermons on "The Sermon on the Mount."

Grace. — Rev. E. P. Herrick received 1 by letter and 1 from probation, Oct. 6. This church has a large, strong C. L. S. C. doing good literary work; but few, unfortunately, take the regular course of reading.

Asbury. — The fact of the opening of the gallery for regular sittings indicates a "full house" and Rev. Charles Tilton's power to "draw" and hold an increasingly large congregation.

Mittineague. — A three-days' fair was recently held by the Epworth League in Lenox Hall. The sum of $606 was cleared, which will be used toward paying the church debt. The Epworth League Band was one of the features of the fair, appearing for the first time in E. L. uniforms. Rev. H. B. King is pastor.

Charlton City. — All the church work here is in good condition. The choir is worthy the audience of a larger city; and a choir of children, under the instruction of Miss Alice Howard and Mr. Wm. Conlly, with his cornet, are of assistance in the services. The church unites, Oct. 22, in entertaining the Webster District Association of Sunday-schools. Three weddings have occurred recently — Miss Florence L. Winans and Mr. George S. Rich; Miss Grace M. Akers and Mr. Harry C. Grimwade; and Miss Etta M. Stearns and John F. Hall. Rev. E. A. Howard is pastor.

Northampton. — A C. L. S. C. has been organized with sixteen members. On Sunday evening, Oct. 6, it was necessary to open the galleries of this large church to accommodate those who came. The house was nearly filled in the morning. Rev. W. F. Cook, pastor.

D. F. G.

East Maine Conference.

Rockland District.

Clinton. — Rev. J. H. Irvine is putting in foundation work for a great victory. His vision of success is an inspiration to the faithful. May his hopes be realized!

Unity and *Troy.* — Matters are moving about as usual. We still abide in hope.

Morrill. — Signs of victory are to be seen. Pastor and people are hopeful. Rev. H. I. Holt is highly esteemed.

Belfast. — "On to victory" is the watchword of the faithful. Several important changes have been made in the official board. The new Epworth League on the east side is doing well. The pastor is soon to hold extra meetings at Northport.

Boothbay Harbor. — Rev. F. H. Osgood feels assured of victory, signs of which are already to be seen. Revs. Jones and Allen are to assist in revival services. Meetings began Oct. 16. Four have been received by letter during the quarter.

Randolph. — A little new-comer arrived at the home of Rev. L. G. March, Sept. 22. He writes: "We now have songs in the night."

East Boothbay. — The pastor is soon to hold extra services. The general outlook is good. May there be a "shout in the camp!"

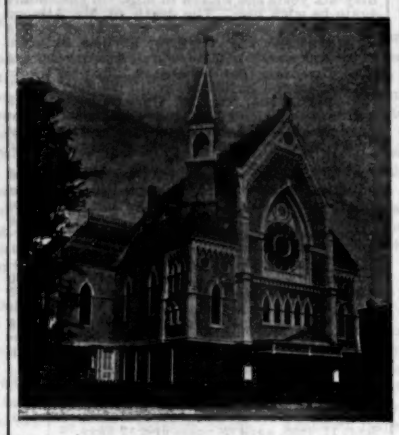
South Bristol. — Plans are being made to supply this place.

South Newcastle. — A good work has been done here. October 9 was a great day to this people — a fitting close of a successful series of revival meetings. Rev. Messrs. Osgood, Preble, Ross, Edgett, and the presiding elder assisted the pastor. The administration of the Lord's Supper was a wonderful service; it will never be forgotten. The baptism was a season of great blessing; 13 were baptised and 19 received on probation. We expect even greater victory at this place. Money to paint the chapel to the amount of $21 has been raised.

Searsport. — Church affairs are moving well. The Epworth League recently gave their annual harvest supper and entertainment, which was very successful.

Damariscotta Mills. — A good work has begun here. Four have been converted, and the church greatly quickened. Brethren, "Praise God, from whom all blessings flow!"

Do not fail to forward the Church Extension offering this month. We need returns for house work. W. W. O.



Re-Opening at Egleston Square.

PAINTERS in oil and fresco did their work well during the summer vacation. Sunday, Oct. 6, was a memorable day. Splendid sermons were delivered by Rev. W. I. Haven — a former pastor of this church — and Drs. Brodbeck and John W. Hamilton. Monday was "Founders' Day," with another grand sermon by Dr. S. F. Upham, the spiritual father of the church. Tuesday brought a delightful "Fraternal and Fellowship" service, with addresses by Drs. Clark and Chadbourne — former presiding elders — and Pastors Osgood and Spaulding, with letters of regret from Messrs. Graves and Banks. Drs. Dole, Plumb, Mendell and E. C. Burr, of the local Unitarian, Congregational and Baptist churches, entertained, instructed and inspired a large congregation with their wit and wisdom.

On Wednesday the annual meeting of the West Boston Circuit League called together an enthusiastic host of young people to listen to brilliant addresses by Rev. Dillon Bronson, of Newton, and Rev. C. L. Goodell, of Temple St., Boston, on "The New Crusade," and "Young People and Amusements."

"Musical Day" brought the largest audience of the series. Mrs. Eloise Carpenter Chandler, soprano; Miss Bertha Cushing, contralto; Mrs. M. Sherman-Raymond, violinist; Mr. John B. Chace, organist; Miss Harriet M. Bean, reader; Mr. George H. Ryder, the builder of the organ, with Mr. F. Willard Brackett, accompanist, gave an evening of exquisite and unalloyed pleasure. The concert was impressively closed by the Angel Trio from "Elijah," "Lift Thine Eyes," by Mrs. Chandler, Miss Cushing and Miss Pauline Cushing.

The contributions of the churches, property-owners and personal friends have made possible the renovation of this valuable property, and the small but courageous society looks forward to a larger career of activity and usefulness than ever before. Rev. John R. Cushing is the indefatigable and faithful pastor.

BOSTON SOCIAL UNION.

THE October meeting of the Union was held at the American House — a new departure, which resulted in a fine collation and a generous attendance. Rev. C. L. Goodell presided in the absence of the president. Grace was asked by Rev. Charles F. Rice, of Epworth Church, Cambridge. After the collation the audience sang "Nearer, My God, to Thee," after which prayer was offered by Rev. Dr. Thorndike, of Springfield.

Mr. Goodell opened pleasantly, and introduced Prof. C. W. Rishell, of the School of Theology of Boston University, who took for his subject, "The Social Responsibilities of Methodism; or, Methodism as a Social Power." He looked upon the Social Union as a means of making Methodists as Methodistic as possible. It is constantly overlooked that the reasons for being a Methodist are peculiar. We do not stand for a special creed or baptism as certain other churches do. Methodism stands for a spirit we want to communicate to others. When the history of the forces which have made New England come to be written, it will be found that the greatness of New England has been because Whitefield came into it to modify that Puritanism of which we are all so proud. Our faces should not be turned backward, but forward into the future. There is an almost unused power in Methodism; those who have been impressed by Methodism have not been won by its social power, but by its zeal and force. Would we be any less efficient if we were recognized as a social power as well as a religious power? Our church has never been aristocratic or exclusive. The time has come when Methodism should take high ground socially, and should have the broadest culture. With this we should be just as democratic, just as spiritual and forceful. The two are wholly compatible. He did not advocate a participation in the follies of society, but he hoped that among the future lights in the fields of art, poetry, and sacred and secular literature Methodism might have an abundance of representatives.

Rev. George E. Reed, president of Dickinson College, Carlisle, Pa., was the next speaker, who recalled, in beginning, his reminiscences of New England. He believed that a New England experience ought to be part of every preacher's training. He spoke in touching reminiscence of Drs. Clark, Thayer, Sherman, Sargeant, and the other lights of New England Methodism. In his estimate of Methodism he recalled the statement of Chalmers that it was "Christianity in earnest," but he was at a loss to see where it had retained all its distinctiveness when many of its features had passed to other denominations. In striving after culture, intellect and social distinction, we must not forget the cultivation of the heart. When the heart is cut out of a man there is nothing valuable left in him. We are the church now for the average middle man. While we cultivate culture let us remember that there is an emotional side which is most valuable. He deplored the lack of feeling and emotion in modern Methodism, regarding their suppression as an element of weakness.

There was great unction in Dr. Reed's address, and he held the audience in the best of temper while his felicitous and humorously punctuated speech fell pleasantly on the ears of his hearers.

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